

A black and white photograph of a snowy landscape. A series of footprints leads from the bottom right towards the top center of the frame, ascending a gentle slope. The snow is textured with shadows and highlights, suggesting a soft surface. Bare, dark trees are visible in the upper left and right corners, their branches silhouetted against a cloudy sky. The overall mood is quiet and wintry.

The Improvement Era

JANUARY, 1942

VOLUME 45 NUMBER 1

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



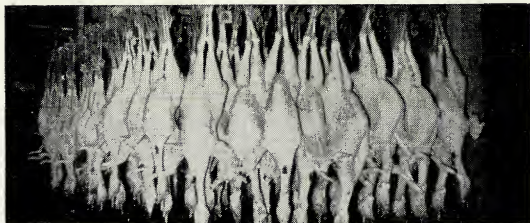
I talked Turkey in Oregon



In a little valley tucked between timbered hills — near Roseburg, Oregon—I discovered Walter Davis and his broad-breasted Bronze gobblers. He was one of the first to have a commercial flock of these birds and he now markets around 4000 yearly. "The wide breasts of these new birds give an extra amount of white slicing meat," Mr. Davis told me. "By increasing the size of the breast, through careful breeding, my turkeys have been increased in weight from an average of 14 pounds apiece to 19 pounds. Some toms of this broad-breasted type will weigh as much as 35 pounds dressed.

"Of course, we turkey growers could raise the world's finest birds and still get stuck without a steady, dependable market. Fortunately, Safeway and the other chains are providing such a market for a good percentage of the turkeys marketed from our cooperative.

"Our figures show that in 1940 the Oregon Turkey Growers Association, our co-op, packed 130,000 turkeys, and that Safeway bought 160,000 pounds of these. They bought only prime quality birds, paying us a premium price. We get valuable marketing help from the Safeway people at all times and we certainly appreciate it."



Here's a fine group of Mr. Davis' broad-breasted turkeys, dressed and ready for market, in the Oregon Turkey Growers Association plant at Roseburg. This co-op is affiliated with the Northwest Turkey Growers Association, its sales agency. "All our birds go to the co-op plant where they have the proper equipment for killing, pre-cooling and dressing," Mr. Davis

told me. "That's one of the many advantages I find in co-op membership. I've belonged to the Oregon Turkey Growers Association ever since I got started in the turkey business and at present I'm the local plant manager. Having our own co-operative — plus the marketing help we get from Safeway and other food chains — gives us turkey growers a real break"



"I hatch all my own turkeys from selected eggs," Mr. Davis explained. "We start to incubate about March 10th, candle on the 24th day to remove infertile eggs, and hatch on the 28th day. An electric incubator of 5000-egg capacity takes care of the hatching"



"Our newly hatched poults are put into battery brooders for a few days, then placed in brooder houses for six weeks," Mr. Davis said. "Kept in small yards for the next two weeks they are finally taken out on the range. Absolute cleanliness is our first care at every step, to prevent disease. I sell my turkeys when I consider them fat, going through the flock at intervals to select finished birds"

Your Safeway Farm Reporter

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

A POPPY-SEED is so tiny that one pod may contain as many as thirty thousand seeds.

IN 2000 B. C. in Mesopotamia the law required that even the smallest business transactions should be in writing and duly signed by the contracting parties and witnesses.

NEPERTITI, the beautiful Queen of Egypt of three thousand years ago, painted her fingernails and toenails red.

SINCE the wood-roach cannot directly digest the wood it eats, it has tiny one-celled protozoan animals in its throat which predigest the wood for it.

IF A nail is driven into a young tree four feet from the ground, the nail will remain four feet from the ground, no matter how tall the tree grows.

THE greatest recorded vertical displacement of the ground during an earthquake is reported to be that of forty-seven feet four inches on the northeast shore of the Yakutat Bay in Alaska in 1899.

VEAL canned in 1824 was recently opened in London and found to be in perfect condition. The meat was canned for an arctic expedition of Sir William Perry and has been kept in a museum.

IODINE can be utilized by the body even when the thyroid gland has been removed. Studies at the Mayo clinic indicate that not only can iodine be used when there is no thyroid gland to convert it into thyroxine, the iodine-containing hormone, but the body may even make a compound like thyroxine in tissues other than the thyroid gland.

GERMS find it hard to get into cuts when the patient's skin is sprayed, before an operation, with a plastic made from vinyl resin in acetone. The plastic forms an elastic, easily-cut, transparent film which kills the bacteria.

THE carbon trouble in engines can be reduced to a minimum by a coating of zinc oxide on the engine parts where carbon usually accumulates. The zinc may be applied by electroplating, vapor plating, or galvanizing with molten zinc.

THE average intensity of energy from the sun in the latitude of northern

(Concluded on page 4)

THE IMPROVEMENT ERA, JANUARY, 1942

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Honey Bee GRAHAMS



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The Improvement Era

"The Glory of God is Intelligence"

JANUARY, 1942

VOLUME 45 NUMBER 1

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THE New Year is symbolized, with the trail behind already fading from memory, and with the trail beyond the rise not yet seen. One is reminded of Orson F. Whitney's hymn: "The Wintry Day Descending To Its Close." The photograph is by Gustav Anderson.



IN THESE TIMES—
LET'S FACE THE FACTS
WITH
**COMMON
SENSE**

YOUR HOME-TOWN
DEALER

**MCCORMICK-DEERING
HEADQUARTERS**
YOUR DEALER YOUR TOWN

NOW comes January, 1942—a different kind of year! There will be changes in farm operations and crops, many changes in farm life. Your business and ours will not be "as usual." We must all face the facts with *common sense*.

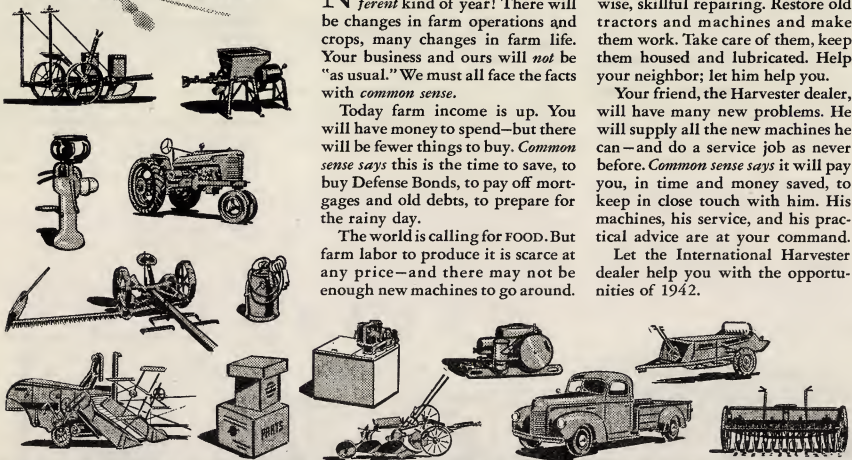
Today farm income is up. You will have money to spend—but there will be fewer things to buy. *Common sense* says this is the time to save, to buy Defense Bonds, to pay off mortgages and old debts, to prepare for the rainy day.

The world is calling for FOOD. But farm labor to produce it is scarce at any price—and there may not be enough new machines to go around.

Common sense says this is a year for wise, skillful repairing. Restore old tractors and machines and make them work. Take care of them, keep them housed and lubricated. Help your neighbor; let him help you.

Your friend, the Harvester dealer, will have many new problems. He will supply all the new machines he can—and do a service job as never before. *Common sense* says it will pay you, in time and money saved, to keep in close touch with him. His machines, his service, and his practical advice are at your command.

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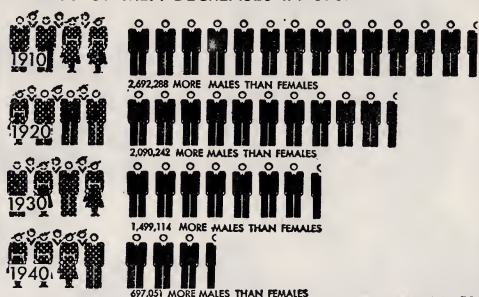
GLOBE "A1"

Pancake and Waffle Flour

THE BUTTERMILK IS
ALREADY ADDED

T E L E F A C T

SURPLUS OF MEN DECREASES IN U. S.



SCIENCE SERVICE—PICTOGRAPH CORPORATION 7-9

Exploring the Universe

(Concluded from page 1)

United States amounts to about one-tenth of a horsepower per square foot of the ground. The energy falling on one square yard of a roof would more than operate all the electrical household appliances, including lights, of the average family—if it could be directly utilized.

IN A free fall from an airplane of sixteen thousand five hundred feet before opening his parachute, A. H. Starnes reached a maximum speed of one hundred fifty-eight miles an hour. During the free fall he suffered no marked unfavorable effects on heart rate, blood pressure, vision, hearing, or mental alertness.

THE city of Detroit found that by equipping a hundred miles of heavy traffic thoroughfares with "Traffic Safety Lighting," night fatalities fell from eighty to sixty percent of the total.

A CENSUS of the Soviet Union in 1939 found the population to be a total of one hundred seventy and one-half million people.

GERMAN authorities, to release able-bodied men for other work, have found methods of employing blind men to do accurate measuring work on small machine parts and similar work. Instead of the usual gauges, devices are used which announce differences as small as one-twenty-five-thousandth of an inch by means of bell or buzzer signals.

VITAMIN C is necessary for proper healing of wounds. Healed wounds in guinea pigs that had been deprived of Vitamin C could only stand one fifth the pull on them compared to the wounds of animals getting normal amounts.

SEEDLESS watermelons have been produced by Dr. C. Y. Wong of Kwantung, China.

T E L E F A C T

NEW WEATHER MAP SYMBOLS



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Interesting Facts About Yucatan

By Florence Pierce

THE peninsula of Yucatan is an immense flat outcrop of limestone, and its soil, which is only about four feet deep, is in most places the most barren that can be imagined. This great projection into the Atlantic Ocean was once the bottom of the sea and everywhere its tiny seashell formation is very apparent. The whole land abounds in caves and subterranean natural wells called "cenotes." As far as the eye can see, it is covered by a vegetation of scrubby bushes, plants and shrubs whose thorns, spikes, prickles, poisonous leaves or juices form effective weapons, offensive and defensive, against attacks. Here and there are huge boulders dotted about as if thrown and scattered abroad by some giant hand. In the crevices of these rocks where has lodged a little red soil have sprung up the trees which through the course of centuries have come to form the jungles of Yucatan.

The tropical heat and abundant rainfall have induced a most prolific growth of luxuriant vegetation. Indeed it is said that a tree will reach its full growth in four years and so matted with clinging vines and underbrush does the

forest become, that even though a path has been cleared by professional machete-wielders, in fourteen days it will be so overgrown again that no road will be visible. Indeed, the bush is filled with a great variety of tropical trees and plants, wild fruits varied and rare among which are found the luscious pineapple and pear—trees and plants known for their medicinal properties such as the cinchona, from which is derived quinine—trees containing great commercial values such as the rubber and cotton trees, also the sapodillo from which chicle, the basis of all gum, is obtained. Last but not least, is the great "liana" tree, whose prickly branches continually harass both the mule and its rider who pass beneath them, but hidden away in its long shiny leaves is a chalice or tiny cup filled with precious fluid which has saved the life of many a lost chicle hunter. And over all, vines and plants of all kinds and descriptions form a velvety covering while the elusive odor of orchids fills the air with perfume, and we see them growing in a profusion that would make a New York florist a millionaire in no time.

Parts of the forest have been cleared away, and the road leads us through open pines into a great green savanna. This piece of land between Valladolid and Merida is most extraordinarily fertile. "The Indian who makes his Milpa within it year after year said that he got regularly four cargoes of corn to the macate."¹ Often-times he has cleared a little patch of ground in the forest, burning away the remaining roots of trees too firmly lodged in the soil to be eradicated in any other manner. Then he cultivates the cleared land with his rude tools and plants his precious seed. Each morning and night, he may walk miles between his home and corn patch to tend it, each day removing obnoxious weeds that would impair the growth of the golden grain, and when harvest time comes, he gathers his crop and it feeds himself and family. The grain to the Mayan is a sacred tradition, and wars, revolutions, and great momentous questions have been known to wait for its planting. With the appearance of the first clouds of the rainy season, the Mayan is off for his corn patch to prepare and plant it. This apparent instinct is so strong with these poor, crude natives of Yucatan, that all other urges fade away.

¹Gann, *Ancient Cities and Modern Tribes*.

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Oil-Plates Your Engine

NOW!

More than ever before

Send the ERA to your sons and daughters who are away.

Have the ERA in your homes—and keep close to the pulse of truth in the hour of confusion.

THE OLMECA INFLUENCE IN ANCIENT AMERICA

By Charles E. Dibble

THE Smithsonian Institute of Washington, D. C., under the leadership of Dr. M. W. Sterling, has completed the third season of exploration and excavation in the region of the Tehuantepec Isthmus of southern Mexico. Of unusual significance has been the unearthing of a number of huge stone heads and quantities of jade of exceptionally refined workmanship.



SCULPTURE WORK OF THE "DANZANTE" PERIOD SHOWING CHARACTERISTICS OF OLMECA ART.

The massive stone heads and jade statuettes are characterized by a head-dress resembling a football headgear; also note the partly opened mouth, thickened lips, and round childish face, also called "baby face." The creators of this art have been called Olmecas. They were a gifted and highly civilized people with an evolved artistic taste and technique.

This same Olmeca influence extended westward to Oaxaca. The earliest sculpture work at Monte Alban bears striking resemblance to Olmeca art. This is readily noted by comparing the giant Olmeca heads with the "Danzante" figures at Monte Alban.

It is becoming increasingly evident that shortly after the birth of Christ, a highly developed people occupied the Tehuantepec region and extended to the surrounding territory.

In the isthmus this Olmeca complex has been called the "Tres Zapotes I" and "La Venta" period; in Oaxaca it is known as "Monte Alban I" or "Danzante"; to the east, in the land of the Maya, archeologists have designated the period as "Uaxactun I."

Gospel Standards

By President Heber J. Grant

(These sentence and paragraph excerpts are from President Grant's new book, "Gospel Standards," which came from the press on his eighty-fifth birthday anniversary and is now available through "The Improvement Era" or through book dealers everywhere.)

I ASSERT with confidence that the law of success, here and hereafter, is to have a humble and a prayerful heart, and to work, work, WORK.

* * *

You need have no fear that when one of the apostles of the Lord Jesus Christ delivers a prophecy in the name of Jesus Christ, because he is inspired to do that, that it will fall by the way-side. I know of more than one prophecy, which, looking at it naturally, seemed as though it would fall to the ground as year after year passed. But lo and behold, in the providences of the Lord, that prophecy was fulfilled.

* * *

I do not know of anything that destroys a person's health more quickly than not working.

* * *

Every young man should have an ambition to qualify himself for labor to the full extent of his ability, so that he will be able to accomplish all that is possible for him to do in planting the standard of truth firmly on the earth.

* * *

There should be in the heart of every man and woman, the cry, "I am going to live. There is nothing given to me but time in which to live, and I am going to endeavor each day of my life to do some labor which will be acceptable in the sight of my heavenly Father, and if it is possible, do a little better today than I did yesterday."

* * *

The most prosperous men all over this country, wherever the Latter-day Saints are scattered, are those who have paid an honest tithing and who have been the most liberal in donating for temples—so it will always be.

* * *

There is a lack of doing things in the world, and it is that doing of things with us that counts and gives us strength and power with the Lord and develops the people.

* * *

I have found nothing in the battle of life that has been of more value to me than to perform the duty of today to the best of my ability. I know that where young men do this, they will be better prepared for the labors of tomorrow.

* * *

It has ever been my desire, in laboring among the Latter-day Saints, to inspire them with a desire to obey the commandments of God.

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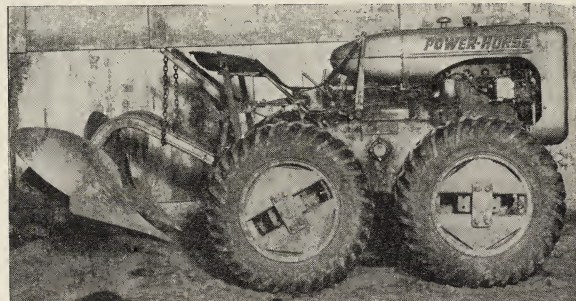
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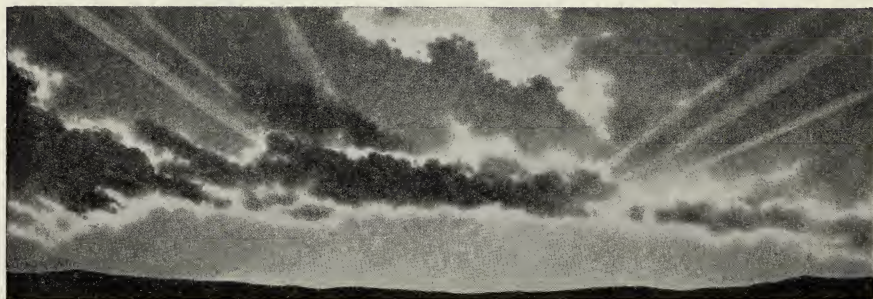
The TEACHER

●
|||
*H*E took a live and brightly glowing coal
From off the living altar of his soul,
Lighted it with the ready torch of truth,
And gave it to the eager hands of youth.

*H*E went his way, and when dusk touched the West
He laid his weary body down to rest
But living hands, acknowledging no fears,
Still bore the torch into the dawning years.

●
|||
*N*OW no one knows whose hand first kindled it
Or at whose altar fires it first was lit,
Save God, who contemplates its flame unspent
Driving the darkness back, and is content.

By CLARENCE EDWIN FLYNN



The Editor's Page

A Message of Appreciation

FROM

PRESIDENT HEBER J. GRANT

TO THE GENERAL AUTHORITIES OF THE CHURCH,
PRESIDENCIES AND SUPERINTENDENCIES OF THE AUXILIARY
ORGANIZATIONS,
PRESIDENCIES OF TEMPLES,
AND TO THE MANY OTHER FRIENDS WHO REMEMBERED ME ON
MY BIRTHDAY, AND TO ALL GOOD PEOPLE EVERYWHERE:

LET me assure each of you that it would be a great pleasure to acknowledge personally the many letters, telegrams, cards, flowers, gifts, and tokens of affection which you sent to me. As much as I should enjoy doing this, my health is such that I find it quite impossible to undertake it, so I am using the columns of *The Improvement Era* to express as best I can the appreciation and gratitude of my heart to all who remembered me, and ask them please to accept this as a personal message of gratitude from me.

My house was filled with flowers,—some of the most beautiful I have ever seen—flowers from New York, California, and many other places.

My associates on the editorial staff of *The Improvement Era*, with representatives of the superintendency of the Young Men's Mutual Improvement Association and of the Presidency of the Young Women's Mutual Improvement Association called on me and personally extended congratulations and presented me with the first copies of *Gospel Standards*—a book of four hundred pages, made up of extracts from discourses and articles of mine taken from *The Improvement Era*, *The Deseret News*, the *Conference Reports*, and other publications. This represented a great deal of painstaking work on their part.

The general superintendency of the Primary Association, in behalf of their organization, presented me with four beautifully bound volumes containing pictures of stake presidents, past and present, and other notable people and places of interest in the different stakes of Zion—a pictorial history, as it were, of each stake—rare and wonderful books.

The presidents of the seven temples presented Sister Grant and myself with a beautiful silver vase and tray.

There were many other beautiful tokens and expressions of affection, too numerous to mention here. My heart is full to overflowing because of the love and confidence you have shown to me. It is beyond any power I possess to express to you the gratitude and joy that fill my soul because of your kindness.

I am grateful for the friendship and confidence of all good people, for the gospel of Jesus Christ, and all that it has meant to me, and I pray that the choicest blessings of our heavenly Father may abide with each of you forever.

Sincerely your friend,



GREETING

OF THE

First Presidency



IN these times which are trying men's souls, we bring to you people everywhere greetings and blessings.

In the living of the Gospel of Christ, and in the joy which flows from service in His cause, comes the only peace that lives forever.

To the multitude Jesus said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

To His apostles in the Passover chamber He said:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

His peace will ease our suffering, bind up our broken hearts, blot out our hates, engender in our breasts a love of fellow men that will suffuse our souls with calm and happiness.

His message and the virtue of His atoning sacrifice reach out to the uttermost parts of the earth; they brood over the remotest seas. Wherever men go, there He may be reached. Where He is, there may the Holy Spirit be found also, with its fruit of "love, joy, peace, longsuffering, gentleness, goodness, faith."

He will be our comfort and solace, our guide and counselor, our salvation and exaltation, for "there is none other name under heaven given among men, whereby we must be saved."

Out of His divine wisdom comes the eternal truth: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" "For" said Paul, "the kingdom of God

is not meat and drink; but righteousness, and joy in the Holy Ghost."

Just before He offered up the divine prayer, Jesus, teaching the apostles, said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

We exhort men in the service of government everywhere, ever to have in mind the life and teachings of the Master; hour by hour to keep out from their hearts, in the camp and on the battlefield itself, all cruelty, hate, and murder; always to have in their thoughts the few short years of time as against the unnumbered cycles of eternity; never to forget that the gross pleasures of the flesh lead always to destruction, while the lofty joys of the spirit build everlasting joy and progression. We urge them so to live that whether in health or in sickness and distress, whether in sound body or afflicted with wounds, they may call upon the Lord with the faith and knowledge that they are entitled to His help and succor, in such measure and at such time as shall meet the dispensations of His mercy, His wisdom, His purposes. We ask them to light their souls with Job's divine wisdom: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We promise them that living according to the eternal truths of the gospel, "the peace of God shall rule their hearts," "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

God's hand is over all. He rules the world. May His peace comfort the righteous everywhere.

Wm. F. Grant
John A. Clark Jr.
David O. McKay

A Letter from the FIRST PRESIDENCY

Concerning Transitory Employment

Presidents of Stakes
and
Bishops of Wards

Dear Brethren:

THERE are coming to Salt Lake City and to other areas where there are Government Defense Programs in progress, a considerable number of families who are without funds and who count upon securing work in some of these places in order to provide sustenance for themselves. They come with an apparent thought that if they fail to get work at these defense plants they can go either upon government relief or be taken over and cared for under the Church Welfare program. Too frequently these families have sold the few belongings they had at their own places of residence and on and by which they could have lived in their home towns; they have spent most of their money coming to Salt Lake City, and have arrived here almost destitute of the necessities of life. Too frequently these are people who are wholly unskilled and of course unable to do any of the skilled labor jobs which may be available at these various places.

We wish to advise you that according to information which comes to us—we believe from credible sources—the contractors are nearing a completion of their job on the munitions plant near Salt Lake City. It is said that by mid-February all but perhaps eight hundred persons will be laid off the job and that the balance will not be retained for any great length of time. Those who may continue on during this additional period are said to be plumbers, electricians, steamfitters and asbestos workers, and this work will last apparently for only some months after the great bulk are laid off.

It is our understanding that a similar situation arises wherever these great construction programs are undertaken and that under the best of circumstances there will be on these projects no more than a very few months of such construction work even for those who are able to find employment thereon.

There are certain difficulties connected with obtaining work on these construction projects, upon which we shall not elaborate, but which, it is reported here, usually result in an unskilled laborer securing employment for a month or six weeks or two months at the most, when he is laid off and someone else is taken on in his place.

We earnestly urge you to bring this whole situation to the attention of the people of your wards and stakes and ask you to endeavor to present it to Church members in a way that will lead them to understand the hazards that those who are unskilled take in coming to places where such construction projects are carrying on unless they certainly have their employment positively arranged for before they leave. Otherwise they may find themselves in a position where they will have sold and spent the little they have theretofore accumulated and will become practically public charges.

We regard this as very important and trust that you will each take immediate steps to forestall so far as you may be able, the migration of families who would not be able to support themselves in the new places to which they come unless they should find immediate and remunerative employment.

All the foregoing applies primarily to work in the construction of government plants, the construction period of

which is necessarily of relatively short duration, a few months at most, because employment thereon can, of course, be only for a like short time.

The public press recently carried an announcement that to operate these governmental plants located in Utah, effort will be made to secure people from the adjoining areas with the view of obviating the influx thereto of great groups of strangers from other places. It is said this new employment for operating the plants will be more or less permanent, that is, it is to last more or less as long as the present international situation exists.

It has also been announced in the press that a census will be taken in Utah, of both men and women, for the purpose of locating those who have sufficient training and skill to operate such plants. It is stated that federal and state employees will make this census.

It is understood that when this census is taken and the information is obtained, a plan will be set up by which it will be possible for those having the necessary training and skill to get in touch with those charged with the employment of persons to run these plants in order that arrangements for such employment may be completed.

In cases of such employment we earnestly wish to urge upon the people the necessity of carefully considering whether it would be wisdom at the present time for those who plan to take on such employment to dispose of their local interests and permanently move to the place of the new employment, or whether it would not be well for them to consider retaining the homes they now have and make a temporary home in the new place, preserving the old home to return to when the defense employment ceases.

We look with great anxiety upon the readjustment which is to come at the close of the present war. We are sure that those who then have homes, along with the means of a fair livelihood connected therewith, will be able to live through the difficult times to come more easily and happily than those who do not have these things.

We would particularly urge those who have homes with little farms attached, not to dispose of these properties but to retain them even though they temporarily move to the city for other employment.

We should never forget that an essential part, perhaps the most essential part, of our national life is agriculture and stockraising. These are the essential parts of any community in our intermountain region particularly, and we therefore urge our people to keep their farms and then to farm them and bring them to the highest productivity possible.

If the foregoing simple principles are observed, it will avoid much hardship and suffering in the days to come.

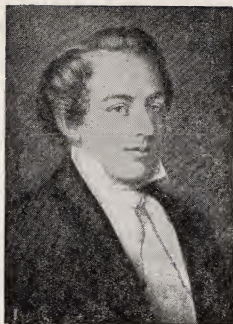
We urge you brethren to go forward on this matter at once and to use your utmost efforts to have the people shape their course in accordance with the principles hereinbefore set out.

Faithfully your brethren,

Robert Grant
John A. Carlisle
David O. McKay

The First Presidency.

December 3, 1941.



JOSEPH SMITH

JOSEPH SMITH—

By PRESIDENT DAVID O. McKAY

Of the First Presidency

FOR OVER ONE HUNDRED YEARS, THE WORK ESTABLISHED THROUGH JOSEPH SMITH HAS SURVIVED FINANCIAL PANICS, SOCIAL UPHEAVALS, AND RELIGIOUS TURMOIL; AND TODAY STANDS AS A MEANS OF SUPPLYING THE HIGHEST NEEDS OF MANKIND, CONFORMING, AS IT DOES, TO THE BEST CONCEPTS OF MEN WHO UNDERSTAND GOVERNMENT AND WHO ARE SEEKING SOCIAL UTOPIAS.

IN considering the subject assigned me: "Joseph Smith, Prophet, Seer, and Revelator," I first thought it would be advisable to consider one by one the prophecies of Joseph Smith and deal with their fulfillment; to take up, also, his clarity of vision as a seer and his powers of revelation. But these things you students can follow once we establish the fact that Joseph Smith was inspired of the Lord.

If we can be inclined to believe and later receive a testimony that Joseph Smith was inspired of God, confidence in his prophetic power will follow inevitably, and his exposition of doctrine will seem reliable in the midst of theories that change about every five years.

"Born in the lowest ranks of poverty without book learning and with the lowliest of all human names, he, Joseph Smith, had made for himself, at the age of thirty-nine, a power upon the earth. Of the multitudinous family of Smiths, none has so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet." So writes Josiah Quincy in his article on Joseph Smith in *Figures of the Past*.

I wish to take exception to one of this historian's phrases. "He had made for himself at the age of thirty-nine, a power upon the earth." Joseph Smith did not make for himself, neither did he of himself become, a power in the earth. Only through God's help and guidance did he become such.

Let us look at the conditions socially and politically when that young man began his quest for the truth.

MAN'S DESIRE AND EFFORTS FOR SOCIAL BETTERMENT

I THINK every progressive age of the world has had intellectual and

ABLE MEN OF THE GENERATION OF JOSEPH SMITH—MEN INSPIRED BY HIGH IDEALS—MEN WITH WEALTH, WITH POPULARITY, WITH HIGH INFLUENCE,—ATTEMPTED SOCIAL REFORM—BUT THEIR "GREAT EXPERIMENTS" FAILED, WHILE THE CAUSE WITH WHICH JOSEPH SMITH WAS IDENTIFIED SUCCEEDED WITHOUT ANY OF THESE WORLDLY ADVANTAGES.

"They teach for doctrines the commandments of men!"—and by later reversals of teaching by the creeds of the world this statement of the Lord to Joseph Smith has been proved true, as the century has come and gone.

socially-minded leaders who have sought a better way of living than that which was theirs. The good life, so important to man's happiness, has been the quest of the ages. To sense the need for reform has been easy, but to achieve it has been difficult and often well-nigh impossible. Ideas suggested and proposed by the wisest of men have seldom been practical, often fantastic, yet in most cases the world in general has been made better by the dissemination of new ideas, even though the experiments proved failures at the time.

In this respect, the nineteenth century, as the present one, was no exception. The first half of the nineteenth century was marked by a general feeling of social unrest, and many observing people, back about 1805, 1820, and 1830, became dissatisfied with the social and eco-

nomie conditions; and thinking men sought for remedial changes.

In France, for example, the fanciful theories of Francois Marie Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for eighty thousand years. Today his books are not even read.

ROBERT OWEN'S SCHEMES

ABOUT 1777, that is a few years before Joseph Smith's birth, there was a man born in England by the name of Robert Owen who came of worthy parentage. He was a man of exceptional ability, shown in the fact that when he was only about nineteen years of age he is reported to have had two hundred men under him in his factories in Manchester. About this time he became

Prophet, Seer, and Revelator

ON THE occasion of the dedication of the Joseph Smith building on Brigham Young University campus, October 16, 1941, President David O. McKay presented this challenging statement contrasting Joseph Smith with the highly-favored reformers of his generation, whose "great experiments" failed, while the divinely guided Restoration succeeded. President McKay prefaced his statement on "Joseph Smith—Prophet, Seer, and Revelator," with these introductory paragraphs of salutation and acknowledgment:

President Harris, members of the board of trustees, Commissioner West, members of the faculty, and students of Brigham Young University: I am indeed happy to be with you on this the sixty-sixth anniversary of the founding of this great institution. I am grateful for the opportunity to be present at the dedicatory services of this beautiful edifice, this temple of learning—a joy in architecture, ideal in adaptability and utility, so significantly named the Joseph Smith Building.

As a member of the First Presidency, I bring to you greetings from President Heber J. Grant, who undoubtedly deemed it unwise to undertake the trip from Salt Lake City. He was present at two meetings in his office yesterday, but is not feeling sufficiently well, I am sure, to assume the great responsibility that would be his were he present. Also, I express to you the greetings of President Clark whose duties have called him from the state at this time.

dissatisfied with the churches. He was a religious man, but he decried the departure of the churches from the simple teachings of Jesus. Economic conditions offended him also. He saw little children, and had some of them in his factories, working, who were only eight and ten years of age. He introduced a law which required the prohibiting of little children from working at night and limiting others to ten hours a day. That gives you an idea of conditions then and of labor problems. His soul rebelled against this, and he sought something better.

He won the confidence of leaders, and the Duke of Kent, Queen Victoria's father, became Robert Owen's patron. So this man had high ideals. He was religious at heart. He was desirous of establishing some conditions which would at least ameliorate some which were almost unbearable in society at that time. With

a fortune back of him, he came to the new world about 1823. Note the date. He purchased, I forget how many acres of land in what became New Harmony, Indiana, and established what he hoped would be an ideal society. Within three years he lost two hundred thousand dollars of his fortune, and that was a fortune in those days, and his experiment failed.

He returned to England, continued to work, tried other schemes, social and religious in nature, but they also failed. Even the cooperative system that is now in England is not the same as he had visioned. Now, I wish you would keep this in mind—the date, his aspirations, his wealth, his popularity with influential men, legislators, royalty. And what has become of it all?

THE "GREAT EXPERIMENT"

A FEW years later, George Ripley, a Unitarian minister, conceived a plan of plain living and high thinking. He had as his associates such able men as Nathaniel Hawthorne, whose writings you have studied and are studying in this school; Charles A. Dana, afterwards assistant secretary of war in the cabinet of the president of the United States; John S. White, and others, equally able and sincere.

Ralph Waldo Emerson, styled

"the wisest American," visited Brook Farm, and undoubtedly offered suggestions regarding it.

Now those were able men, inspired by high ideals. "Ripley's impulses were really religious rather than economic and were due to an impulse to ask for withdrawal from the sordid world rather than a desire to establish a new society." He and his associates became the founders of what was known as the "Great Experiment" to make the world an agreeable place in which to live. It came to an end in 1846.

THE CHURCH OF JESUS CHRIST ORGANIZED

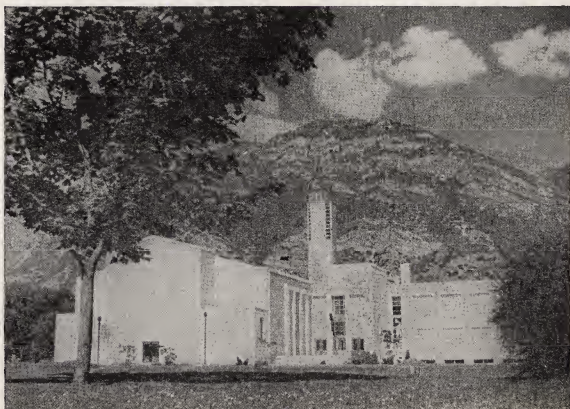
ABOUT 1820, religious excitement led Joseph Smith to seek the right church, the proper mode of worship, the right way to live. The desire to know impelled the youth to seek the Lord in earnest prayer. One result of the answer to his prayer was the organization of the Church in Peter Whitmer's home on Sunday, April 6, 1830. In that organization may be found the comprehension of the whole plan of man's salvation.

Now I wish to consider that organization as one evidence of his inspiration. Joseph Smith did not have the backing of any prominent men. He had no wealth. He had around

(Continued on page 54)

JOSEPH SMITH BUILDING, B. Y. U.

Photograph by Bob Ruff.



The ANTHON

An Evidence for the Truth of the Prophet's Account of the Origin of the Book of Mormon

INTRODUCTION

ONLY a man of truth would dare to leave for future critical study the Book of Mormon, the revelations found in the Doctrine and Covenants, the revised version of the Bible, the Book of Abraham, and other similar works, with the claim that they were divinely revealed to him. Unafraid, Joseph Smith left for examination by posterity an unparalleled array of documents. In this he is distinguished and alone. History holds no precedent for his life.

In strict accord with this method of open disclosure, the Prophet copied from the plates from which the Book of Mormon was translated, seven lines of the characters which were engraved upon the plates, to be examined by the learned, to determine whether they really were of any language, ancient or modern.¹ He says in his record:

Immediately after my arrival there [in Pennsylvania] I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them. (*Documentary History of the Church*, Vol. I, p. 19.)

The copied characters had a strange and peculiar appearance, very unlike the forms of writing familiar to the people of the neighborhood. In the translation of the Book of Mormon, it was disclosed that the engravings were "reformed Egyptian,"² but at the time the transcript was made, the characters were only a puzzling enigma. Martin Harris, who received the transcript for examination, was a man of energetic mind and inquiring habits. Therefore, he proceeded with a minimum of delay to lay the transcript before a scholar learned in the ancient languages, Charles Anthon, adjunct professor of languages and ancient geography in Columbia College, New York, 1828. A telegram from New York, dated July 7, 1941, adds also this information concerning him and his degrees and scholastic pedigree:

¹*History of the Church*, Period I, Vol. 1, p. 19.
²*Mormon* 9:7, 9:31-33; *Mosiah* 1:4; *1 Nephi* 1:2; *Ether*, 12:23-28, 35.

By ARIEL L. CROWLEY, LL. B.

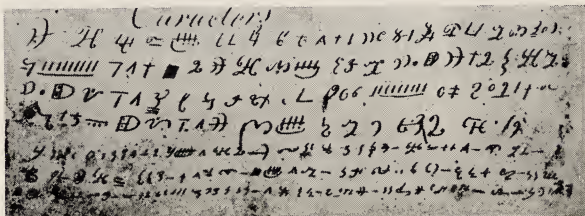


FIG. 1: THE "ANTHON TRANSCRIPT"—CHARACTERS COPIED FROM THE GOLD PLATES BY JOSEPH SMITH, WHICH TRANSCRIPT MARTIN HARRIS TOOK TO PROFESSOR CHARLES ANTHON.

Ariel L. Crowley:

Charles Anthon, A. B., Columbia, 1815; and LL.D., 1831; was adjunct professor Greek and Latin here 1820 to 1830. . .

MILTON HALSEY THOMAS,
Curator of Columbiana.

The story continues in the words of Joseph Smith:³

Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that cer-

tificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministring of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

THE story is well attested. Professor Anthon himself confirms it in two letters, one to E. D. Howe, February 17, 1834,⁴ the other to Rev. T. W. Coit, April 3, 1841.⁵

The incident caught the fancy of numerous early writers on Mormonism, many of whom were personally acquainted with Joseph Smith, the Prophet. They accepted the story without question and retold it with little variation from the Church version. Though most of them were hostile to the Church, their works serve to settle beyond any doubt that the visit of Martin Harris to Professor Anthon actually occurred.⁶

Interest in the incident has continued, until a great volume of literature has accumulated about it. In no case however, has any doubt been cast upon the actual exhibition of the

⁴Howe, E. D., *Mormonism Exposed*, 1834, pp. 270-72; 273; 322.

⁵Clark, John A., *Gleanings by the Way*, 1842, pp. 232-238.

⁶Howe, E. D., *Mormonism Exposed*, 1834; Clark, John A., *Gleanings by the Way*, 1842, p. 229; Kidder,

TRANSCRIPT

A STRONG PROOF OF THE DIVINE CALLING OF JOSEPH SMITH ARE HIS CHARACTERISTICALLY BOLD ACTS BY WHICH HE SUBJECTED HIMSELF AND HIS WORKS TO CRITICAL EXAMINATION.

ARIEL L. CROWLEY, an able young attorney of Boise, Idaho, who has a prodigious capacity for private research, has here done the thing, in part at least, which must have been in the mind of Martin Harris. Since the Prophet Joseph Smith, and since the Book of Mormon itself, states that the characters on the gold plates were "reformed Egyptian," and since, happily, a well-documented transcript of some of those characters has been preserved from the days of the Prophet, it would seem to be a relatively simple procedure to compare what we have with the numerous existing Egyptian dictionaries and other scholarly works of linguists and Egyptologists to see if resemblances occur. One wonders almost why it hasn't been done before, but, in any case, this is what the author has now done, and his findings are described in this issue of the *Era*.

transcript by the country farmer to the learned professor.¹

Pomeroy Tucker, who was a printer in Palmyra in the days of the Prophet, and knew both Joseph Smith and Martin Harris, and was therefore likely to possess first-hand information, says, though he was inclined to ridicule Martin Harris:²

Yet he [Martin Harris] evidenced some method in his madness, for before doing so, he sought out the "wisdom of learned men," as he said, relative to the genuineness of the revelation and discovery. He accordingly procured from Smith some resemblances of antique characters or hieroglyphics purporting to be exact copies from the plates; which, together with the translations in his possession, he carried to New York City, where he sought for them the interpretation and bibliographical scrutiny of such scholars as Hon. Luther Bradish, Dr. Mitchell, Professor Anthon, and others.

The genuineness of the Harris-Anthon meeting is well established.

Undoubtedly, also, Martin Harris sought to secure the opinion of other learned men.³

¹Daniel B. *Mormonism and the Mormons*, 1842; Caswall, Henry, *The Prophet of the Nineteenth Century*, 1843, pp. 38-40; Hunt, J. H., *Mormonism*, 1844, p. 13; Sexton, George, *Portraits of Mormonism*, 1849, p. 41; Mackay, Charles, *The Mormons*, 1856, p. 27; Snucker, *History of Mormonism*, 1855, pp. 37-39; Hyde, John, *Mormonism*, 1857, p. 216; Payler, T. W. P., *The Mormons' Own Book*, 1857, p. 29; Tucker, Pomeroy, *Origin, Rise and Progress of Mormonism*, 1867, p. 42; Sjodahl, J. M., *An Introduction to the Study of the Book of Mormon*, pp. 38-43; Gregg, *The Prophet of Palmyra*, 1890, pp. 57-62; Kennedy, J. H., *Early Days of Mormonism*, 1888, p. 49.

²Tucker, Pomeroy, *Origin, Rise and Progress of Mormonism*, 1867, pp. 41-42.

³Hon. Luther Bradish, and Dr. Mitchell are two others alluded to above by Pomeroy Tucker.

THE TRANSCRIPT

THE transcript is on a "slip of paper, eight inches long by three and one quarter inches wide." It is written on paper much like that on which the manuscript of the Book of Mormon is written.⁴ Figure 1 is a photographic reproduction of the transcript, now in possession of the Reorganized Church of Jesus Christ of Latter Day Saints.⁵

GENUINENESS OF THE TRANSCRIPT

MARTIN HARRIS, with David Whitmer and Oliver Cowdery, became one of the Three Witnesses to the Book of Mormon. The three were therefore closely associated.

⁴Considerable discussion has ensued as to the writer of the word *Characters*. Evidently this word, as the whole transcript, was very carefully, laboriously penned. The existing evidence points to Joseph Smith himself as the author of the title of the transcript. This photographic copy of the transcript has been published in Roberts, B. H., *Comprehensive History of the Church*, 1830, Vol. 1, p. 106; Evans, John Henry, *Message and Characters of the Book of Mormon*, p. 32; *History of the Church* (Reorganized), Vol. 1, p. 22.

The transcript itself passed into the hands of David Whitmer along with the second copy of the manuscript of the Book of Mormon. David Whitmer's statement to that effect was made in his *Address to All Believers*, in 1887:⁶

I have in my possession the original paper containing some of the characters transcribed from one of the golden plates, which paper Martin Harris took to Professor Anthon of New York, for him to read "the words of a book that is sealed."

The existence of the transcript was well known. Edward Stevenson of the First Council of the Seventy saw it and copied it in 1871.⁷ Andrew Jenson, Assistant Church Historian; Joseph F. Smith, Orson Pratt⁸ also saw it on their visits to David Whitmer. Anti-Mormon writers such as Linn⁹ and Riley¹⁰ confirm the existence of the document in the possession of David Whitmer.

David Whitmer died January 25, 1888, and the transcript passed into (Continued on page 58)

⁵Page 11. Also see editorial in Richmond (Mo.) *Conservator*, March 25, 1881.

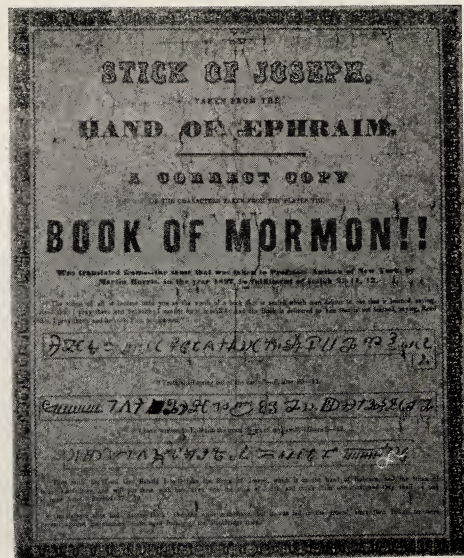
⁶Reminiscences of Joseph Smith, by Edward Stevenson, 1893, p. 32.

⁷Historical Record, Vol. VI, p. 211 (Andrew Jenson).

⁸Story of the Mormons, 1902, p. 40.

⁹The Founder of Mormonism, 1902, p. 81.

FIGURE 2: EARLY CIRCULAR SHOWING THREE LINES OF CHARACTERS COPIED FROM THE GOLD PLATES.



"Oh, What a Tangled Web We Weave"

WHEN FIRST WE PRACTICE TO DECEIVE"

By CHARLES A. CALLIS

of the Council of the Twelve

III. MISSIONARY REMINISCENCES

IN A certain city situated in the heart of the Sunny South "where the cotton and the corn and 'taters' grow" there is a tabernacle, old in story and rich in memories. The building was sacred to the devout people who worshipped there even as their fathers and mothers had done before them.

But a heavy mortgage rested upon it like a pall. This grievous burden made sorrowful the hearts of the pastor and his flock, for the mortgage had been foreclosed, and the property was to be sold at public auction.

Right in the nick of time, like a flash, a bright idea came to the distressed minister. The idea, of course, was not original; few ideas are. There is nothing new under the sun. Well, here's the thing that circled in his mind.

He would start a crusade against the Mormons. This would open purses that were as full as a blacksmith's bellows. Streams of money would flow with musical sound into the treasury, giving financial relief even as the rain gives comfort to the summer-vexed farmer.

The meetings began. "To your tents, O Israel" was the slogan. The fiery crusader gave the Mormons "down the country," as the south-

erners say. The audiences were large. The enthusiasm mounted high. But the collections were disappointingly small. There were many loud "Amens," but few and of small denomination were the coins dropped into the collection plates. The mortgage remained. The church seemed doomed to go under the hammer.

At the peak of the "winter of their discontent" a crafty and highly imaginative real estate dealer came to the rescue. He advised the parson to cease his fruitless campaign against the Mormons. "I'll show you," he said, "a better way to raise the money."

So a wild story made out of the whole cloth was fabricated. The gist of it was this:

"For a long time the Mormon Church had fixed a wistful gaze on the tabernacle and now the Church

was going to pay the mortgage and convert the historic structure into a Mormon Temple."

"At this very moment," so the story went, "the President of the Southern States Mission is on his way from Chattanooga with the money to pay the debt and acquire for the Church the title to the historic building."

THE story, of course, was absolutely fictitious; but those who loved and made it seemed to have argued themselves into the notion that the end justified the means.

Large placards were printed bearing the following inscription:

"Baptist Tabernacle or Mormon Temple. Which?"

These placards were conspicuously displayed in the shop windows in several cities. The story was sent far and wide.

The Mormon Church was craftily selected by those who set afloat this absurd report to delude the public, as the vehicle to convey financial relief to the Baptist brethren.

Was the money raised? It surely was. The response to this appeal to religious prejudice was liberal. The mortgage was paid off.

The reader will ask: Why was not this campaign of misrepresentation denounced and stopped? Easier said than done. "A lie travels round the world while truth is pulling on its boots."

But the fruits of that deception were bitter. They poisoned the spiritual atmosphere of the congregation. The money thus deceitfully raised did not make for peace and unity, for the people found out that they had fled when no Mormons pursued. There was a long period of dissension and unhappy division that plagued that body of worshippers. The promoters of the deceitful

(Concluded on page 51)

THE BAPTIST TABERNACLE



Nicotine Knockout, or



THE SLOW COUNT

By GENE TUNNEY

FORMER HEAVYWEIGHT BOXING CHAMPION OF THE WORLD; LIEUTENANT COMMANDER, U. S. N. R., NOW IN CHARGE OF NAVY PHYSICAL TRAINING AND ATHLETICS

A great athlete and conditioner of men indicts tobacco for poison and fraud

REPRINTED FROM "READER'S DIGEST" BY PERMISSION

IT'S OVER thirteen years since I retired from the heavyweight championship. But here's a challenge: If Joe Lewis will start smoking, and promise to inhale a couple of packages of cigarettes every day for six months, I'll engage to lick him in fifteen rounds!

Of course, Joe wouldn't be foolish enough to meet my terms. No boxer, no athlete in training smokes. He knows that whenever nerves, muscles, heart and brain are called upon for a supreme effort, the tobacco-user is the first to fold.

But how about the ordinary chair-sitting citizen who never climbs into a prize ring or laces on a spiked shoe? Does smoking affect his vitality, shorten his life and nudge him down the trash skid before his time? The grim monosyllabic answer, based on medical testimony, is "yes." Heavy smoking has a positive and demonstrably bad effect on longevity, physical and nervous energy, and general health.

With every puff, heavy smokers shorten their own lives. Dr. Raymond Pearl of John Hopkins found that among one hundred thousand heavy (over ten cigarettes a day) smokers, fifty-three thousand seven hundred seventy four die before the age of sixty. Among the same number of nonsmokers, only forty-three thousand, four hundred thirty-six die before that age. "Smoking," he announced, "is associated with definite impairment of longevity. This impairment is proportional to the habitual amount of tobacco used." Even if you smoke *moderately*, you have much less chance of reaching sixty than if you don't smoke at all. It's a slow count, but it gets you finally.

The cause of most of the trouble is, of course, nicotine. No one has ever denied that nicotine is poison. Taken clear, it is as quick-acting and fatal as prussic acid. A drop of it on a shaved rabbit causes im-

mediate convulsions and death. The nicotine dissolved out of a few cigarettes and placed on the tongue of a grown man would kill him in fifteen minutes. Luckily the bulk of the nicotine in tobacco is volatilized in smoke; you do not get the poison straight. But if you smoke a pack a day, you inhale four hundred milligrams of it a week. That much in a single dose would kill you as quick as a bullet.

This powerful poison is the source of all the "pleasure" derived from smoking. It touches off the mechanism by which the adrenal glands release quick energy from the liver and muscles. You do get a "lift" when you light a cigarette. But it's exactly like the lift you get from cocaine, heroin, marijuana. All these things can stimulate the adrenals, cause a momentary increase of sugar in the blood. Under the flogging of the nicotine whip, the body burns up sugar faster; heart action, respiration and blood pressure are kept at a ding-dong pitch. At the end of a two-pack day, the smoker's system has received an unmerciful beating. Impoverished nerves and body cells cry out with fatigue and irritation. The chain-smoker suffers from a chronic "tired feeling." He is an energy bankrupt and must borrow new energy at the outrageous interest rate of still heavier smoking. Meanwhile, his food tastes like a motorman's glove, and a hacking cough keeps his throat as raw as a sandpaper blister. Some fun, smoking!

But these are minor matters. Nicotine leaps straight at the heart and circulatory system. Smoking even one cigarette narrows every blood vessel in your body. Dr. Alex-

is Carrel states that even *one puff* from a cigarette contracts the tiniest capillaries in your legs and feet. As a result of this constriction, the heart must pump faster and harder in order to force blood through the narrowed arteries. The resultant strain is clearly shown in electrocardiographic examinations. The Life Extension Institute, which makes thousands of these examinations annually, lists excessive smoking high among causes of anginal heart attacks and Buerger's disease—the latter a horribly painful blocking and tightening of the blood vessels in the body extremities. Nicotine also causes undue amounts of hydrochloric acid to pour into the stomach. Heartburn, indigestion and "acid" conditions are directly traceable to excessive smoking, and an almost certain way of getting stomach ulcers is to smoke regularly on an empty stomach.

But nicotine isn't the only toxic substance found in tobacco. When you inhale, you take carbon monoxide, ammonia, carbolic acid, pyridine and a host of tarry substances into your lungs—and through them into your blood stream. Carbon monoxide causes headaches; ammonia irritates your nose and throat. Pyridine is a powerful irritant of the bronchial tubes. The tarry substances coat your tongue, blacken your teeth and are thought to play an important part in causing mouth and tongue cancer, found oftenest among heavy smokers. Arsenic, sprayed on tobacco plants to kill insects, remains in the processed

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A Pioneer

ROBIN HOOD

ANOTHER STORY FROM THE DAYS WHEN
THE WEST WAS YOUNG, AND THE LAW
WAS MADE TO ORDER.

By JAMES P. SHARP



and eating and having a real home evening. How happy he was, as he sang with them.

Lon Fremont drove the horses in to the warm stable, and fed them. The cattle he fed in a warm shed. The wood box was filled with dry wood, and everything was ready for supper.

FREMONT and his wife had moved on this ranch a few years before. They now had three children and were happy although their nearest neighbor was three miles away and the nearest town was twelve miles off.

The summer had been hot and dry, with countless rabbits to eat up every spear of grass, so when the cattle came in from the range there were no steers fat enough to sell. Still the Fremonts had some flour, a little dried fruit, some Dixie molasses, and the vegetables from their garden stored in a warm cellar. By stinting themselves they could get by until spring, for they had the milk from one cow, and there were fish in the stream and chickens in the pines.

As they sat down for supper, the children were all excited, for now there was snow and Saint Nick would be coming along with his reindeer and sleigh and their presents in a short time.

The parents were not so enthusiastic as were the children, for well they knew that all there would be would be some warm, homemade mittens and stockings and a little homemade molasses candy with parched corn in it.

The full moon shone down outside, making it almost as light as day. The cold wind was terrible. Suddenly Old Boone, their dog, began to bark. Fremont arose, put on his warm coat, took his rifle and said, "Guess he sees a mountain lion

"DON'T MOVE, BUTCH CASSIDY. WE GOT YOU COVERED," THEY SAW THE SHERIFF AND HIS DEPUTY NOT FIFTY FEET AWAY, GUNS DRAWN, SITTING ON THEIR HORSES AND SLOWLY RIDING TOWARDS THE HOUSE. THEY RODE UP AND STOPPED.

A FEW drops of rain fell on an upturned face. Instantly the man was wide awake. Chilled to the bone, he arose and started a fire. Mid-December, and sleeping in the mountains with nothing for a bed but Mother Earth and a wet saddle blanket, was not very comfortable. From his saddlebag he took one remaining sandwich, which he slowly ate.

The rain increased as he sat there waiting for daylight. Presently, finding his horse, he mounted and started up country. The rain fell until he was wet through. Then it changed to sleet. He got off and walked, stamping his feet and swinging his arms. Again he mounted and rode on.

About noon the wind and snow came out of the north with all the fury of an old-time blizzard. He could not see which way to go. He knew there was a ranch not many

miles distant, for there he had purchased the horse he was riding, early in the summer. The man who sold it to him said if he ever lost the horse to come to his place because the horse was raised on that range and would return.

He turned the animal around, loosed the reins, and waited as the snow beat against his back. Presently the horse started off, and the man let him go. The snow stopped, but the cold wind increased until his clothes were frozen stiff. He was numb he was so cold. The horse plodded on through the cold and snow. . . .

Presently the birds began to sing on all sides. Then he heard some music. He listened to it for some time and then there were voices singing. He remembered he was back home with Mother and the rest of the family. They were singing

hanging around. Might get a shot at him." He went outside and the dog went bounding away through the soft snow down the road.

Fremont presently saw the outlines of a horseman coming his way. Who could it be, he wondered as he waited on the porch, for they seldom had visitors.

Instead of coming to the house the horse went to the stable. Fremont walked down there and, seeing a man in the saddle, said, "Get off, put your horse in the stable, and stay for the night."

No answer did he receive. He walked over, took hold of the rider's leg, and said, "Stranger, . . ." The horseman sat there slumped over in his saddle. His clothes were frozen stiff. Only then did Fremont realize that the rider was unconscious.

Fremont led the horse up to the house, pulled the man from the saddle, and partly carried and partly dragged him into the house. His wife and the children watched from a window. They placed the stranger on a cot in the kitchen and began to take the frozen garments off. Coat and vest were removed. Then a pair of heavy revolvers and a belt full of cartridges were taken off and placed on top of the cupboard. The seams of the boots were cut and finally there were the feet, blue and stiff as were the hands.

Fremont listened for a heart beat. It was extremely weak.

Mrs. Fremont put on a heavy coat and took the horse to the stable. Boone jumped around as if he had found a long lost friend, and when she had fed the stranger's horse and removed the saddle, Boone refused to leave the stable. "Well, stay in there if you want to. It's warmer than outside," she said as she closed the stable door.

Back in the house they filled a tub with snow and placed the stranger's feet in it. They rubbed his feet and legs, hands, arms, and face with more snow. They kept up the rubbing for a long time with apparently no results.

At midnight, they tried putting hot milk in his mouth with a spoon. Finally he showed some signs of life and presently opened his eyes. A faraway look was in them as he said, "Thanks for what you have done. I ain't worth the bother."

"Sure you are, but half an hour longer out there and you would have crossed the Great Divide," said Fremont.

"Had crossed it. Sorry you brought me back. Such a nice place and such nice music and singing."

He seemed to fall asleep for some time, and then again roused. They fed him some hot soup which he seemed to enjoy. Circulation was returning to his legs and arms. Then came a reaction. His teeth began to chatter like hail falling on a tin roof. Try as he could, those teeth would not stop. A shudder passed through his body. His breath came in jerks.

"Pain in your chest?" asked Mrs. Fremont.

"Yes, at times feels like nails being driven in."

"I was afraid of this. It's pneumonia, but we will stop that."

While this was being said, Fremont was putting on his coat. He took his ax and went outside where he cut down a green aspen tree about six inches thick. This he cut into short lengths and returned to the house. He placed three in the oven and when they were hot, placed one under each arm and one on the stranger's chest. A blanket was placed over this and more sticks placed in the oven. Every twenty

minutes the sticks were taken out and other hot ones placed on and near the sick man. An hour passed, and the stranger fell asleep. Mrs. Fremont went to bed while her husband sat in an easy chair, changing the cooling logs for hot ones.

Sunrise, and the stranger was peacefully sleeping. Fremont went outside to do the chores. When he opened the stable door, out came Old Boone with a bound, and then back inside he went. Fremont looked at the horse the man had ridden. He looked again, and then patted the animal, saying, "Old Nig, glad to be home again I'll bet."

The chores finished, he went back to the house where his wife was preparing breakfast. The stranger still slept.

Fremont said, "Notice that horse you put in the stable last night?"

"Not particularly; only that he was a white one. Why?"

"Well, it's our old Nig."

"It can't be, for he was black, and this one was white."

"Sure. White with frost. That was why Boone set up such a fuss. Wonder where this man got him."

Just then the stranger showed signs of awaking, so they stopped talking.

The children came running into the kitchen to get dressed, still excited about the snow. Their mother said, "Be quiet. Let the man sleep." They tiptoed around as the man slowly opened his eyes.

Fremont, seeing that the stranger was awake, said: "Mighty close call you had last night."

"Yes, mighty close. The last thing I can remember was when the birds began to sing and the music to play. I remember that Lasson told me if ever I gave that horse a chance he would leave me and go to his place, so I turned him loose. Strange he came here."

"Nothing strange about that; the horse was born and raised on this place."

"Then Lasson lied to me when I bought the animal last May; he said he had raised him."

"Well, someone stole him from me early in May."

There was a long silence, and then the stranger said, "Lasson and I've got an appointment he doesn't know about, as soon as I can ride again."

The stranger sat up and ate a bite of breakfast, after which he lay back and rested. He was looking out of the window when Fremont went out to finish the chores and watched him turn the horse loose, saw the dog

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THE STRANGER TURNED AND CALMLY SAID, "LOOKS THAT WAY, DON'T IT?"

ANDREW JENSON

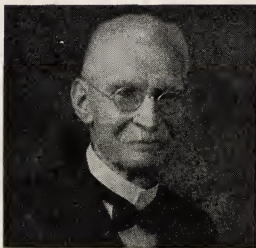
By MARVIN E. SMITH

FOR NINETY YEARS HE HAD MOVED AMONG MEN; FOR FORTY-THREE YEARS HE HAD BEEN ASSISTANT CHURCH HISTORIAN—AND NOW HE GOES TO A MISSION BEYOND, WHERE THE FAITHFUL ARE REWARDED.

To live only as long as he could be active and useful, was the desire of Andrew Jenson, ninety, assistant Church historian for forty-three years. At the time of his death (November 18, 1941), he had completed the tasks he had planned. Although he was only twenty-three days from his ninety-first anniversary, still he was found working daily in his office.

A fact-finder of tireless energy, the Danish-born nonagenarian never lost sight of his love of recording the growth of the Church, although temporary expedience demanded that he take other work at times while first becoming established in the Rocky Mountains.

Great accomplishments came naturally to this descendant of Viking courage. He proved his own theory that success resulted if one was willing to work and had the determination to stay with the task. He authored six publications in English,¹ four in Danish-Norwegian;² translated several of the Church works into the Scandinavian tongue; and compiled and edited over eight hundred manuscript volumes of Church history.³ Among other writings,⁴ a score of articles appeared in *The Improvement Era*, while thousands of manuscripts were printed in *The Deseret News*.⁵ Much of this data would not have been in the Church



ANDREW JENSON AT THE AGE OF NINETY

archives today if it were not for the industry and integrity of Andrew Jenson. Although he was blessed with a remarkable memory, he spared no effort to verify all the material collected, thereby making his writings a tribute to accuracy.

Characteristic of Brother Jenson was his loyalty to his leaders. He knew every Church president except Joseph Smith, and was associated with three Church historians.⁶ He traveled a million miles for the Church in response to the call of the authorities. He completed ten missions, of which seven were in the interest of Church history. He crossed the equator four times; the Pacific ocean four times, the Atlantic thirteen times. Circling the globe twice and traveling from Alaska to the islands of the southern Pacific, he visited every mission but that of South Africa.

PRAYER guides the servants of the Lord in their callings, and Brother Jenson seemed unusually sensitive to the promptings of the Spirit. Church duties came first with

the aged chronologist, and he prepared himself by being an avid student of Mormon doctrine.

In addition to his many Church activities he also served at sundry times in civil positions as school trustee, city councilman, justice of the peace, and as a member of the state constitutional convention of 1887. Until his death, he was a member of the executive committee of the Utah Pioneer Trails and Landmarks Association.

Eight children blessed his home,—six of whom are living. Also surviving him, besides his widow, Bertha Howell Jenson, are twenty-one grandchildren and twenty-four great-grandchildren.

Looking back over the mammoth accomplishments of Brother Jenson, one is astounded that so much could be done in one lifetime. Born December 11, 1850, at Torslev, Hjørring Amt, Denmark, the lad accompanied his parents, Christian and Kirsten Andersen Jensen, and a younger brother, to America in 1866. The same year, he walked across the plains to Utah with the ox train of Captain Andrew H. Scott, and settled in Pleasant Grove. His subsequent travels and devotion to history have made him an authority on westward migrations. Relentless effort and determination made it possible for him to record definitely hundreds of incidents⁷ heretofore unpublished.

His intense love for his work, his eagerness for constant activity, his sincere spiritual fabric, and his love of service would indicate that he could not cease his labors and remain happy. It seems rather natural, then, to look upon his passing merely as a transfer, with Andrew Jenson continuing his same beloved work for his same beloved Master.

⁷These incidents appear in his latest publication: *The Encyclopedic History of the Church*, 1941.

¹*Church Chronology: Historical Record*, volumes 5-9; *History of the Scandinavian Mission*; L. D. S. *Biographical Encyclopedia*, 4 volumes; *Autobiography of Andrew Jenson*; *Encyclopedic History of the Church*.

²*History of the Prophet Joseph Smith*; *Kirken's Historie* (Church History); *Jorden Rundt* (Around the World); *Morgestjernen* (later changed to *Historical Record*), volumes 1-4.

³The manuscript history covered the period from 1830 to 1900, and the detailed history of the stakes, wards, and conferences, from their beginning to 1930.

⁴A long series of articles were published in the *Salt Lake Tribune*. Many manuscripts appeared in Church magazines and mission papers. Brother Jenson also published the monthly *Lindomens Raadgiver* for eight years for the Scandinavian Mission.

⁵Includes the series: *The Building of Utah and Her Neighbors*, *History of Zion's Camp*, *Day By Day With the Church*, and a series of eighty letters written while on his trip around the world.

⁶Franklin D. Richards; Anthon H. Lund; Joseph Fielding Smith.

STUDENT COOPERATIVES

AT THE

UNIVERSITY of IDAHO

A Product of Practical Religion

MORE than five hundred students live each year in co-operative dormitories at the University of Idaho, only about twenty-five percent of whom are members of the Church of Jesus Christ of Latter-day Saints. But, though many of these non-Mormon students may never have attended Mormon services, they recognize the worth of a man or a church that can translate religious convictions into a practical, large-scale program for helping humanity. Most of them owe their college educations indirectly to the L. D. S. Church and to George S. Tanner, director of the L. D. S. Institute at Moscow, and founder of the university's student cooperatives.

At the University of Idaho the words, "Tanner" and "cooperation" are almost synonymous. This big, earnest man with the shoulders of a football player and the quiet confidence of a philosopher founded the Idaho cooperative movement as an L. D. S. Church project. He helped it grow until it now enables hundreds of young men and women to obtain the best training the university offers at amazingly low cost.

In the bleak year of 1932, twenty-two Mormon young men were living in the Moscow L. D. S. Institute. The same depression that had increased the students' need of university training was handicapping them in achieving it. The institute lacked

By BILL JOHNSTON

Former Non-Mormon Student of the University of Idaho

kitchen and dining room facilities. Occupants paid eight dollars each for room rent and twenty-five dollars a month for board. Many had almost despaired of being able to afford a university education. Because Mr. Tanner considers religion a force to serve humanity in practical ways, the institute director started seeking a solution to his students' problem.

Cooperation was the solution found. He obtained a reduction in room rent to six dollars a month. Then he equipped a large basement in the institute for "batching." Students bought food in large quantities and cooked it themselves. At the end of the year they estimated their costs at thirteen dollars a month each for board and room. It was a crude beginning, but it was the start of the second largest student cooperative system in the United States.

When applications for membership in the new movement came flooding into his office, Mr. Tanner sought methods of expansion. Ridenbaugh Hall, a university dormitory designed for about seventy students, then had only about twenty occupants because students were unable to pay university board and room rates. In the autumn of 1933, Mr. Tanner asked M. G. Neale, then university president, if the hall could be converted into a cooperative.

"Your little L. D. S. group has



GEORGE S. TANNER, FOUNDER OF THE UNIVERSITY OF IDAHO STUDENT COOPERATIVES, STANDING IN FRONT OF THE MOSCOW L. D. S. INSTITUTE WHERE THE PROGRAM BEGAN.

done a fine job," the president said, "but how could you fill a large hall any better than we have done?"

"I have enough applicants who will pay regular university room rent and still fill the hall within three days," Mr. Tanner replied.

"Not all our applicants are Mormons, are they?" President Neale asked. "Why are you interested in students who aren't members of your Church?"

"Our Church is not selfish," the institute director answered. "When our own people are provided for, we still intend to help others."

"Go ahead, then," agreed the president. "You'll have to do a lot of work you won't get paid for, but I hope you have every success."

Mr. Tanner went ahead. He explained cooperative techniques and ideals to new students joining the program. He tried to convince Moscow business men, who viewed co-operation as a threat to profits, that the system would increase their sales by enabling more students to live in the university community. An accountant himself, he kept records for the "experiment," and used his knowledge of purchasing to help keep costs low. He organized support for his cause every time he paused to chat with a friend. The list of cooperative residences on the campus in 1941 demonstrates in itself how effective his work has been since 1933.

Ridenbaugh Hall was filled within three days, as Mr. Tanner had promised, and it has remained full since. In 1933, an abandoned soror-

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DELEGATES FROM THE PACIFIC COAST UNIVERSITY COOPERATIVE SYSTEMS HOLDING A CONVENTION IN THE IDAHO CLUB, A UNIVERSITY OF IDAHO COOPERATIVE DORMITORY. GEORGE S. TANNER IS AT THE LEFT, BACK.



MORMON MEN OF MOFFETT

By PRIVATE MERVIN L. TANNER



ROSTER OF THE MORMON MEN OF MOFFETT

First row, left to right: Sherman Turner, Salt Lake City, Utah; Jack Gardner, Gridley, California; Alma Jones, Brigham City, Utah; Vern Brewster, Salt Lake City, Utah; Wallace Hight, Farmington, Utah. Second row, left to right, Grant Stephens, Butte, Montana; Charles S. Lee, Salt Lake City, Utah; Earl Nielsen, Sacramento, California; Dale Nielsen, Ephraim, Utah; John Lillivier, Salt Lake City, Utah; Ben Smith, Rexburg, Idaho. Third row, left to right, George Hackett, Utah; Leonard Hulet, Utah; George London, Utah; Boyd Jesson, Murray, Utah; Keith Christiansen, Monroe, Utah. Fourth row, left to right: Ivan H. Thomas, Blackfoot, Idaho; Horace B. Thompson, St. George, Utah; Ben Latham, Rexburg, Idaho; Mervin Tanner, Brigham City; Millard Owens, Delta, Utah; Dee Peterson, Logan, Utah; and Stephen Stanford Logan, Utah.

THE majority of Latter-day Saint boys first set foot at Moffett Field feeling lonely and forgotten, not knowing where to turn or what to do. Each felt he was just another rookie in uniform. In town he was just another soldier. More than at any other time he found himself vulnerable to evil. It was so easy to find himself in a circle where the common gesture of friendship was the passing around of a cigarette pack or the invitation to a drink, or the offer to make introductions to that "cute blond downtown."

But in one tent at Moffett Field there was a combination of circumstances that changed all this. While planes were flying overhead and cadets were learning to fly these birds of war, the "Mormon Men of Moffett" were planning an organization which was to prove one of their greatest achievements since the beginning of their army life. On the eve of September 7, 1941, they held their first meeting in an atmosphere that might have sent a challenge to those swirling props overhead. The boys were seated on cots and foot-lockers. A single light dangled from the center of the tent; splashed its glow over almost thirty youthful, healthy, young men clad in olive drab uniforms. This was the beginning of the "Three M Club," and now that the initial step had been taken the desire to make it a success was predominant.

The tent where the first meeting was held boasted a rare characteristic. Religion in an army camp is more a matter of individual concern than anything else, and when five Latter-day Saint missionaries, just by chance mind you,

find themselves sharing the same tent, it is exceedingly unusual. But such was the case. Red-headed Ben Leatham from Rexburg, Idaho, acting Club chairman before officers were elected, was one of the quintet. He had served a mission in the Eastern States. Ren Smith, also from Rexburg, Idaho, had served in the Spanish-American Mission. Sherman Turner, former resident of Salt Lake City, had begun a mission in Holland and was later sent back to the Central States when trouble began in Europe. Vern Brewster, from Salt Lake City, had begun a mission in Norway and completed it in the North Central States. And the last of this quintet was Horace B. Thompson from St. George, Utah, who had served a mission in Australia. From the date of that first meeting up until the present time, although they have been moved at various times, these five have always been fortunate in keeping together and consequently after three months their tent is still a headquarters for Three M Club activities.

To shape the club into a functioning unit it was first necessary to discuss many details and decide upon a definite plan of action. Every member must be encouraged to attend Church functions as a means of spiritual enlightenment and recreation. Club meetings would be held every Monday after duties of the post had been dispensed with. Monthly fees for each person would be fifty cents.

With this plan in mind and with a humble prayer for guidance officers were elected. Among the group was

Dale Nielson from Ephraim, Utah, whose deep thinking and adherence to the ideals of the Church, combined with a willingness to work, won him the acclaim which resulted in his being elected president. At the same time Charles Lee from Salt Lake City, with all his ability to form and retain friendships everywhere he went, including the advantage of also having served a mission in the Southern States, was elected vice-president. Ivan Thomas was elected secretary and treasurer, Mervin Tanner, public relations manager, and Ben Leatham, music director. Each officer was privileged to appoint committees to act in behalf of his duties if he found it necessary.

With the Three M Club now on an executive basis it was ready for action. Music director Ben Leatham immediately began searching for talent, with the result that a chorus was formed, a quartet selected, and a soloist discovered.

The surrounding wards had already heard of the Three M Club and its indications, and were asking that it participate in their meetings. With all the returned missionaries and talent it was not difficult to assign speakers among the members. The first request came from Bishop Beckstrand of the San Jose Ward to take charge and present the program for sacrament meeting. Fired with enthusiasm at the success of this first undertaking, the Mormon Men of Moffett felt their club was destined to become a great success.

In the three months this club has been functioning, it has participated in numerous Latter-day Saint functions from San Jose to Berkeley, California, including the wards in San Francisco. To date Three M Club activities include participation in Sunday schools, sacrament meetings, Mutual meetings, and other social functions. Club members have even volunteered for ward teaching.

One of the biggest undertakings of the Three M Club was the successful presentation in eight wards of the play "Defense" as prescribed by the Mutual Manual.

The Three M Club has brought the Mormon Men of Moffett together in one common bond of ideals and beliefs, cemented by lasting friendships. It has encouraged them to attend Church functions regularly, and to take part willingly. It has furnished them with clean wholesome recreation, and given them opportunity to make friends with people of high and lasting ideals.

The Three M Club has kept the ideals and conceptions which were taught at home, burning in Moffett's Mormon heart.

It will not be long now until Moffett Field will be broken up and the Mormon Men of Moffett scattered far and wide. But this will not mean the end of the Three M Club. Instead those who are sent to other fields will form new clubs, and instead of dying it will be added upon.

"WITH CHARITY FOR ALL"

A True Story from Indian Slavery Days

By CURTIS JACKSON



"BEN!" Mrs. Johnson called loudly shaking her husband violently by the shoulder as the hoofbeats of ponies pounded on her eardrums. "Ben, look!" She took a hasty glance at the riders and dashed into the store to get a loaded rifle.

Ben leaned drowsily forward on his chair and squinted in the bright afternoon sunlight at the advancing Indians who loped their ponies down the dusty street of Santaquin.

"Utes," he soliloquized, burying his heavy boots in the wooden platform and bolting to his full height of six feet three inches. "Can tell by the way they ride." He hooked his thumbs in the belt close to his twin six-shooters. "Got another kidnapped papoose to sell." Ben knew that bartering human merchandise was the Indian's method of meeting the economic depression, for the land that should have been blanketed with a golden harvest was tinted by the blood of Walker War victims. "Ya'd think now that peace was made, them bally Hindians would start raising crops," he said as the ponies came to a halt in front of his store.

"Take papoose—give food," came the guttural voice of the chief as he lowered a child to the ground.

"By hickory," Ben thundered, his eyes narrowing into twin blue ribbons, "I hain't a gonna buy no papoose." His hands automatically rested on the guns as he stepped down from the platform. "Now, git!" he bellowed. "Hain't got enough food fer my own family."

Mrs. Johnson had returned with a Winchester which she held carefully in her hands, ready to support her husband should need arise. "What do they want, Ben?" she asked, cautiously stepping toward the edge of the platform.

"Wanta give me this Paiute fer some grub, but—"

"A girl," said Mrs. Johnson. She leaned the rifle against the building, and a twinkle danced in her eyes as she brushed past her husband to the black-haired child. "Not more'n two years old." She squatted in the thick dust and smiled into the deepest eyes of the child. "Some flour," she offered, looking up at the mounted chief, "a sack of flour and some of my best molasses."

"Woman, are you out of your mind?" Ben stormed.

"They'll kill her if we don't take her, Ben." Mrs. Johnson surveyed the faces of the Indians as the chief looked at his braves for a response.

"Red Man need much food," the chief finally spoke.

"Some blankets—keep you warm this winter." But the red faces once again registered dissatisfaction. "That steer over there in the corral," she said quickly, using her index finger to expound the meaning.

"By hickory, I'll empty my guns in 'em if they touch that steer," said Ben leveling his guns as two of the Indians kicked their ponies toward the corral.

"Now, Ben, you don't want to start another war, do you?" His wife stepped swiftly between him and the Indians. "Better put up your guns."

"But I need that steer," Ben argued. "Planned on getting a cow and—"

"I think they're going to trade," cut in Mrs. Johnson, excitedly.

The two Indians had returned to their chief and exchanged some guttural words. "Take papoose," said the chief with a wave of his hand.

"Ben, go in the store and get a sack of flour and some blankets," said Mrs. Johnson. "Hurry now, Ben, before they change their minds."

"Twelve bullets and twenty Hindians," Ben said disgustfully as he reluctantly dropped the guns in the holsters. "Hain't got a chance."

"Go on, Ben," urged Mrs. Johnson, shoving her hesitant husband toward the store. "Ben, hurry. You know how Indians change their minds."

THE transaction was completed over Ben's hot reprimands and the Indians rode away in pride while Mrs. Johnson patted the coarse, straight hair of the child.

"That steer cost me twenty dollars," said Ben, as the Indians disappeared. "Twenty dollars!"

"Now, Ben," said Mrs. Johnson, "this child is worth everything we gave for her."

"Well," he drawled, "hit's all over with now." A smile came over his wife's face as she pressed Ben's hand in hers and looked sympathetically into his blue eyes.

The three following years of careful guidance spoke its merits through the polished manners of the Indian girl, Verette, whose five-year-old dark tresses, high cheek bones, and cherry-red complexion alone told of her true parentage.

Behind lay the happiness that only a child could bring to a home. Ahead—an episode which wrote a new chapter in the history of the Indian girl.

"Mrs. Llewellyn," addressed Mrs. Johnson while she relaxed one evening in a comfortable chair, "you're quite fond of Verette, aren't you?"

"Indeed, I am," came the reply from the lady who with her husband, Reese, had been hired by the Johnsons when business and housework demanded more time than the latter could devote. "It won't be the same after today—not having her."

"All packed up?" The employee nodded affirmatively. "Sit down. I want to talk to you." Mrs. Llewellyn chose a chair close to her employer. "It's about Verette. She came to us when we needed her most, but Ben and I aren't young any more—"

"Why, Mrs. Johnson, you don't look or act a day over thirty," cut in the employee.

"That's what you tell me, but you're not fooling me," returned Mrs. Johnson. "We weren't young when we got the girl, but not telling what those Utes would have done with

(Continued on page 38)

MORMON COMMENT

Forty Years Ago

AN EXCERPT FROM THE *SUN*,
BALTIMORE, MONDAY MORN-
ING, JUNE 24, 1901.

HERE AND THERE

EXCITEMENT CAUSED IN HARLEM BY
MORMON MISSIONARIES

SOME RECENT CONVERSIONS

OPERATIONS ON LARGE SCALE AMONG
JAPANESE

A GENUINE invasion of the Philistines could not have caused more excitement in Harlem and the Bronx than did the recent conversion of two Christian Endeavor Society officers from Congregationalism to Mormonism, says the *New York Tribune*. The officers were women, and they had had trouble with their pastor. The Mormon elders had been working with them for some time and with a little effort persuaded them to become Latter-day Saints. The women were Mrs. Thomas H. Blair and Miss Elizabeth Dickinson, and at least one of them will be baptized into her new church by immersion on July 4.

These conversions, together with many others supposed to have been made, have set all of upper New York talking about Mormonism, which is entirely to the liking of the quiet young men who have chosen this field for the "mission" which nearly every young Mormon in good standing takes up for a few years, at least, in his life. There are one hundred thirty of these missionaries now at work in the Eastern States, and ten of them are in and around New York. One of the workers is a woman. The Mormons say they have made between thirty and forty converts in this vicinity, and have many more adherents who are not prepared to accept the full faith and become regular members. The Mormon missionary goes out into the world entirely on his own responsibility as far as finances are concerned. It is his mission, and he must engineer the whole proposition. Sometimes sons of rich families—and there are more rich families among the Mormons than is generally supposed—receive a comfortable allowance, just as other sons do when they go to college. Poor missionaries make their own way. A mission lasts two or three years, if the field selected is in the United States, and from three to four years if abroad. At the end of

193 Market St.
Salem, Virginia

LAST summer while I was in Petersburg, Va., carrying on my mission duties, my companion and I called at an Antique Shop and became very well acquainted with the lady who owns it. She was very interested in the message we had for her and each time we went back we found a welcome and an eager desire for more concerning the gospel.

In going through her collection, she found a clipping from the *Baltimore Sun*, dated 1901. It is concerning Mormon missionaries doing work in New York, and she sent it on to me. It is yelowed with age, but tells a story that might be as interesting to your readers as it was to me and many others who have read it.

Sincerely yours,
Shirley Weight.

the mission the missionary returns to his home and settles down to work at his profession or business. He still remains an elder in the Church, and that is the only reward for his services to his faith.

The foreign work of the Mormons is now being carried on extensively in Great Britain, Germany, Switzerland, and Sweden. Converts who desire to emigrate to the United States are provided with transportation and furnished with homes in Utah. They land at Boston and are sent West by Elder John G. McQuarrie, president of the mission of the Eastern States. Japan is the next country which will receive attention from the Mormons. Apostle Heber J. Grant, of Salt Lake City, will start in July for Tokyo, at the head of a number of elders. It is the intention of the Mormon Church to carry on work among the Japanese on a large scale.

Fort Ord Dedication

Written by Private First Class Lamont
Roth, Anti-tank Company, 53rd
Infantry, Fort Ord, California.

IN California is a city of barracks sheltering some forty thousand young American soldiers, thrown together by necessity, each bearing in a remote corner of his soul his own individual problems, desires, ambitions. Here on October 13, 1941. Chaplain Reuben E. Curtis dedicated the Special Troops Battalion's newly constructed



TOP: THE SPECIAL TROOPS CHAPEL, FORT ORD, CALIFORNIA, ERECTED AT A COST OF TWENTY-TWO THOUSAND DOLLARS AND FURNISHED WITH CALIFORNIA REDWOOD.

BOTTOM: L. D. S. SACRAMENT SERVICE IN THE FORT ORD CHAPEL WITH THE SINGING MOVERS OF PACIFIC GROVE SITTING IN FRONT.

chapel. To add to the spirit of this sacred occasion, the Singing Mothers of the Pacific Grove, California Branch of the Latter-day Saint Church, lovely in their white satin blouses, rendered several beautiful songs. Something of the spirit and substance of Major Curtis' remarks on this occasion is here given:

Fellow Soldiers and Sisters, I have somewhat of a confession to make. As I entered the Fort this morning I was a little skeptical as to the number of you that I might find in attendance. I thought perhaps the disagreeableness of the weather might have a tendency to keep you away, but now as I look at the warm, satisfied expressions on your faces, I realize that you are not here merely because the weather cleared and you had nothing else to do, but because you realized what the dedication of this chapel, through the combined efforts of the United States government and the various religious denominations would mean to all of us here.

Before I go on I think it might be interesting to all of you to know a few of the facts and figures concerning the building of this church.

(Continued on page 52)

WASHINGTON STAKE HONORS PRESIDENT GRANT

MORMONS in the nation's capital were dancing and visiting at the Washington chapel where the stake Priesthood Thanksgiving ball was being held. Intermission was near; the music stopped. A member of the stake Melchizedek Priesthood committee stepped onto the stage.

"Yesterday," he commenced, "was Thanksgiving; tomorrow is the eighty-fifth birthday anniversary of the president of our Church. Tonight our hearts are grateful, and we declare our thanks for the leadership of Heber J. Grant, our prophet, seer, and revelator. I propose a committee consisting of a member of the bishopric of each of our wards to compose a telegram of felicitation, good will, and loyalty to President Grant to be sent on his eighty-fifth birthday."

To this everyone agreed. A designated moment of reverent silence in honor of President Grant followed. Then came a thrilling surprise. The steel-concrete partition separating the dance hall from the chapel assembly had been silently raised.

Spotlighted was a portrait of President Grant in a background of ferns, while from the distant end of the chapel came soft strains of organ music.

Pres. Ezra T. Benson then retold the story of an infant born into poverty in the western wilderness and left fatherless at nine days who became a servant of men and the divinely inspired leader of the Church of Jesus Christ. Included were the stories of baseball and penmanship perseverance which are to Church followers as dear as the hatchet-cherry tree and dollar-pitching exploits along these Potomac shores.

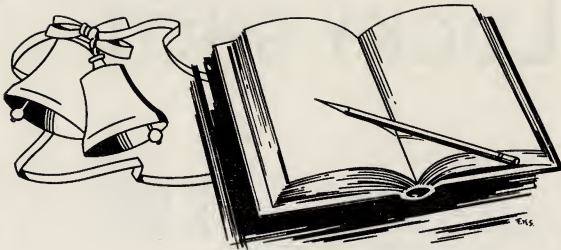
To an observer of this scene the swift change from gaiety to reverent meditation was evidence of the esteem for a leader. And such was the comment of a recent immigrant from England. Others, like Bishop Edgar B. Brosard who were present when President Grant dedicated the Washington Chapel just nine years ago, must have had vivid flashes of that former occasion and of the intervening milestones of Church progress. For, in November, 1932, there were approximately six hundred Mormons in Washington as compared with twenty-five hundred today.

The birthday telegram sent to President Grant is as follows:

President Heber J. Grant
Salt Lake City, Utah

Entire Washington Stake represented at chapel tonight in stake Priesthood social have just heard President Benson give inspiring statement of your great achievements and thrilled when certain rose on your recent portrait by Lee Greene Richards as a united group, on your eighty-fifth birthday we express our love for you and deep appreciation for your character and leadership. May God continue to bless you and restore you to your usual good health.

Washington Stake.



*The New Year may
Change all that—*

**"BUT I SIMPLY HAVEN'T
TIME"**

By IRENE ELDRIDGE

FOR what are you using this popular alibi? For that's what it is, you know. And it's very convenient indeed for escaping those things you really don't want to do. But let it stop there. Don't get to the place where you use it so automatically that you miss doing things you really want to do because you *think* you haven't the time.

If you really want to do something, you'll find time to do it. Don't scoff until you try it and find out for yourself.

The secret of getting the time for something extra is very, very simple. It consists of two words. One is system; the other speed.

Decide how much time you'll need for that lovely garden you've wanted for ten years; that course in public speaking that would help you in your job, and then sit down and make out a leisure time plan exactly as you'd make a money budget. Probably, your wasted time alone will be enough. And don't say, "I never waste a minute" because you do—hours and hours of them.

An older neighbor of mine remarked one day—quite critically: "I can't understand how you find time for so many activities; I work from morning to night to keep my house right."

She stays home, yes, but she doesn't work all day. The time she spends talking to the neighbors and listening to the radio is much greater than the time I spend on outside activities. I've checked that to make sure. That's all right if you enjoy it and want to do it,

but if there's some other activity you really want to do, use that time for it. Put your work on a definite time allowance, stick to it and then when you're finished, turn to the particular activity you've been wanting to do.

The girl in business has only her evenings and must plan more carefully than the woman who stays at home and can, by planning, squeeze in spare time during the day. She, with the busy mother, must rely mostly on evenings but that time alone comes to a good many hours.

What are you doing with it?

If you've drifted into a rut of staying at home listening to the radio or reading a book, snap out of it—now. The most effective way to do this is to join a class or group that meets on one certain evening. Having that to look forward to, you'll go upstairs to get ready and all the tiredness you thought you had will slip down the drain with the bathwater and the vitality that lies beneath your tiredness will come bubbling out. And just in case you've forgotten, one primary cause for tiredness isn't weariness—it's boredom. And the activity of a pleasant evening will give you the "lift" that you need.

It's just the time to take that secret wish that you've kept stored in the attic of your mind all these years. Get it out and start to work on it. Once you start, you'll find time. All that you have to do is make that start. And today's the time to make it.

LUCKY SHOT

WE HAD been deer hunting in the Wasatch Mountains and before returning home I wished to call on an old college friend who resided in the town where I made train connections for the east. When I called him on the telephone he was very cordial and invited me to come out at once.

We were sitting in the library before a bright log fire after dinner talking over old times, when my attention was drawn to a mounted lynx skin hanging above the book shelves.

Observing my interest, my friend said, "A pretty fine specimen, don't you think?"

"It certainly is," I answered, as I rose to get a closer look, "where did you get it?"

"I had a close call with that one," he replied, with a note in his voice that suggested a story.

As my friend paused for a moment, I urged him on. "Isn't it unusual for it to attack a person?"

"Yes," he answered, "it is a very cowardly animal and usually avoids man, but if cornered or wounded puts up a nasty fight."

"But I did not know that the Canadian lynx came so far south."

"It is quite frequently found as far south as the border states and is the largest of the lynx family found in America. It has a magnificent pelt, as you see, gray with black hairs intermixed. All furs are heaviest in fall and winter months."

"But what are its habits, where does it live?" I asked as my host rose to put a fresh log on the grate.

"It lives in the holes of rocks or banks and, like the common cat when chased by a dog, the lynx when chased by wolves or coyotes will run into a hole or run up into a tree from where he spits at them as a cat does. It lives chiefly on rabbits and squirrels and partridges when it can get them. It has been known to jump from six to eight feet to bring down a bird on the wing. Crouched on a limb of a tree when a deer is in sight, it will lie perfectly still, ears laid back, big eyes closed to a slit and wait until the deer gets beneath it, when it will drop to the deer's back and, inserting its sharp claws, will cling fast until the terrified animal runs itself to death.

By JOHN
ALBERT
EKMAN

A TRUE SHORT STORY



"NEXT to hunting the mountain lion, lynx hunting is considered great sport. The party will start out with several good dogs, which, after getting the scent of the lynx, soon have it treed. It is then shot down. Sometimes one of the hunters will climb the tree and with a long pole succeed in dislodging the lynx and give the dogs a chance at him, but woe to the dog that comes too close to its sharp claws. Anciently the lynx was supposed to have extraordinary powers of sight. It was believed that they could see through opaque substances. The epithet 'lynx-eyed' was attributed to whoever saw with unusual vision."

"This is all very interesting in a general way," I interrupted, "but it doesn't seem to be getting us any closer to the subject of this particular lynx. You wouldn't expect me to let you lead into a story without finishing it, would you?"

"Well, sir," he said, "about five years ago I was prospecting for oil in the LaBarge country. One day I had to go to Evanston for supplies; reaching there I found a message that obliged me to go to Salt Lake City. I got something to eat and had the car serviced and started."

"It was a cold night about the first of November. There was a quarter moon and a clear sky making good driving. I was making good time down the canyon when, rounding a sharp turn, I saw a shadow in the road and felt a thud as my front fender hit something. I stopped the

car and took my revolver out of the compartment and went back to see what it was.

"In the faint moonlight I saw the lynx stretched out by the side of the road. I aimed my revolver and fired, thinking to give him the *coup de grace*, but the wound revived him and he came at me. I made a run for the car but found that the door was locked. I ran to the other side, but no chance; he was too close behind."

"We went round and round the car, when I stubbed my toe on a rock and fell headlong. I expected the cat to land on my back, but when nothing happened I got up and found that it was lying motionless behind the car."

"I pulled the car door open and slumped to the running board, completely done. After a bit I went back to get my revolver, that I had dropped in the excitement, and returning, lifted the cat into the back of the car and continued down the canyon. Next morning I took the carcass to a taxidermist to have it mounted. He told me that it was a fine specimen of Canadian lynx. It measured thirty-eight inches from the tip of the nose to the tip of the tail and weighed forty-two pounds."

"Your bullet severed an artery, and he was bleeding internally," the taxidermist told me, "or the story might have had another ending. The blow from the fender and the internal bleeding had slowed down its natural speed."

Poetry

TRIBUTE TO RADIO

By Bert Hodge

PART that I am
I owe to you!
—For, as a child
I learned from you
A growing faith:
That, if God gave
To men the power
To spread out joy
And truth, to stir
Our souls to dream
To music low
Of the deep love
That transcends all,
And echoes back
From soul to soul
—All would be well!

You taught me this
—You taught me more:
Tales of all lands,
And tongues of earth's
Great, rounded sides
You brought to me!

My heart was moved
—I know not how.
The joy, the thrill,
The peace, the hope,
Awoke in me,
A wistful fire,
Which might have died.

Soft melodies
And earnest speech,
In prayer and song
And poem and tone,
For babe and youth
And old with age
—The whole of life—
Within my door
You sped to me.
—All this, and more!

The creeds and groups,
Their views may tell;
That we may judge,
Great leaders speak,
Debate and plead;
In measured art,
Absolved of hate,
And bound by rule,
Both sides may speak
—And all may hear.
The nation's will
Is moulded strong!

O wireless waves!
You gave to me
Wide heritage
Of thought, and faith
That He did give
To men the power
To speed out joy
And truth, to stir
The souls of men,
To learn to know
Love transcends all—
And echoes back
From soul to soul
—And all is well;
All will be well!

ADVICE FROM DAD

By J. Darrell Nicodemus
A Young Author

MY dad's the sort of fellow
That I like to be around.
He talks about the things I know
In a way that's "down to ground."

The other day things just "went wrong,"
And I was feeling very sad;
So I gathered all my troubles up
And took them to my dad.

"My son," said he, "you're still quite young,
But I've traveled many miles;
And all through life you're sure to have
Your troubles and your trials.

"But pass them by and start anew;
Forget your cares and strife.
For don't we all have troubles, son?
Of course we do—that's life."

PRAYER FOR CHRISTMAS

By Mildred Goff

THE nations arm themselves to fight,
Invincible their armies stand.
What can avail against their might?
A Baby's hand.

Wars and their rumors will not cease.
The threat of battle never dies.
What then can offer hope of peace?
A Baby's eyes.

Oh, Child Who in the manger lay,
Again we celebrate Thy birth;
Grant now that we may see the day
Of peace on earth.

THE HAND I CANNOT SEE

By Bertha A. Kleinman

ALL Truth is not beneath the microscope;
There is a Faith too infinite for sight;
All stars are not defined in horoscope;
There is an arch beyond the dome of night.
All harmony is not achieved in song;
There is a theme no mortal ear has heard
Where symphonies of rolling spheres belong
And gloried echoes awoken at His Word;
The formula of Life stands unrevealed;
Before its magnitude all theories fail;
The hush of Death's vast mystery is sealed—
Before its majesty, lo! races quail.
Faith holds aloft the only master-key,
Then let me trust the Hand I cannot see!

MIDNIGHT RIVER

By Lucile Jones

HERE is relief from honeyed, sunlit day,
Here is the wide oblivion of night
Where little silver spears of chipped
moonlight
Dart in the inky flood and speed away.
My heart is dumb and useless as the clay
That lies so deep and mute. I need
respite
From separate beings and from things too
bright;
I envy the river's dark, relentless way.

I watch the clean black sky and curve of
steel
That is the moon, and with my fingers feel
The bank, all hard and wet and ribbed
with grass
And the good chill of swift, dark liquid
glass.
The midnight river's like oasis shade,
Like cool hands on a pulsing forehead
laid.

ACQUITTAL

By Ernestine Mercer

TAKE the winter season:
Uncompromising snow,
Blades of wind as cutting
As fresh hate can know;

Fury of the midnight
Scratching at the roof,
Savage noon that snaps at
Skin and hide and hoof—

Take the evil present,
Take, and live the thing;
He who dies to winter
Has no right to spring.

FOG

By Martha Lu Tucker

FOG fairies dance upon the street,
And slide down lightbeams, shadow-
sliced.
Tonight few mortals are enticed
To try the wisdom of their feet.

Fine silverware appears tonight
With patterned, decorative frieze
Designed of bushes and of trees,
Etched acid-sharp against the light.



On The Book Rack

GOSPEL STANDARDS
(President Heber J. Grant.
400 pages. \$2.25.)

As previously announced in the pages of *The Improvement Era*, *Gospel Standards* by President Heber J. Grant was released on the president's 85th birthday anniversary, November 22, 1941. One of the most significant Mormon publications to come from the press in many years, *Gospel Standards* contains the essential teachings of President Grant's sixty-year ministry and has a message for every Church member and every American. It is available through *The Improvement Era* and book dealers everywhere.

DON'T BE AFRAID!

(Edward Spencer Cowles, M. D.
Whittlesey House.)

Fear in its various forms is a common and destructive enemy of man. Maurice Masterlinck, in the foreword, declares that "all of us live in fear of something." Fear makes us neuroathetic, and, if unimpeded, may lead to melancholia, mania, and even death. Depression, despondency, despair, and actual physical pain and illness result from fear. "Eight out of ten surgical operations" would be unnecessary if fear could be conquered.

Mental illness, closely associated with fear, has become a national problem, ranging among millions, from the office and the home, through the region of crime, to mental hospitals.

Dr. Cowles, resting his conclusions upon the experience of many years, maintains that fear is due to fatigue, the depletion of energy in the nerve cells. That is, "fear is physical and mental"; is really from within. We are afraid of our own feelings. The remedy follows: Whatever leads to perfect health destroys fear. "How to get rid of fear and fatigue" is the real theme of the volume. Case histories are given which show that treatments, based upon this doctrine, as followed in the Body and Mind Clinic, of New York, are usually successful.

The book, authoritative and clearly written, will help both layman and physician.

This otherwise excellent treatise would be stronger if stress were laid upon the use of our modern knowledge of nutrition to secure the sense of well-being, known as perfect health.—J. A. W.

THE COLORADO CONQUEST
(David O. Woodbury. Dodd, Mead and Company.)

The history of the exploration of the Colorado River is first sketched in this book. Then follows in much detail the story of the settlement of the Imperial Valley, which draws its irrigation water from the lower Colorado River. The thrilling battles between the turbulent, destroying river and the determined pioneers, with victory swinging from one to the other, often rise to epic heights. The pioneer and his family who carry on despite drought, alkali, and man-made adversities, are shown as they should be, in their true heroic size.

Engineer, pioneer, banker, speculator, and politician, not always wise in judgment, enliven the tale. At length, Boulder Dam and the All-American canal are completed; high water is saved for low water time; the river is made to flow uniformly, as needed, into the farmer's canals. The lower Colorado is tamed.

In varying detail, the story of every irrigation project could well be used by the East to understand the West; and by the West to hold the courage which conquered for human use, the western two-fifths or more of the United States.—J. A. W.

YOUR PERSONALITY—

INTROVERT OR EXTRAVERT
(Virginia Case. The Macmillan Company.)

Whether you look inward, an introvert, or outward, an extravert, determines your personality. The thesis is well developed in this book. How these types are recognized, how they meet the issues of life, how they fit into social relationships, such as marriage and family, are among the many problems discussed. Despite its somewhat technical nature, the subject is discussed in simple, clear language, easily read by all. Whoever would attempt self-analysis, and all who are interested in the remarkable recent developments in this field, would profit by the reading of this book.—J. A. W.

THE SOILS THAT SUPPORT US

(Charles E. Kellogg. Macmillan Co., New York, 1941. 370 pages. \$3.50.)

This "introduction to the study of soils and their use by men" offers a sound, clear, correct discussion for the non-technical reader. It deals with soils and men—for, says the author, there are as many kinds of soils as there are men, and each has had a great effect upon the other. "Soils for different crops," "plowing and digging," "when do soils wear out," "control of water on the soil," "soil classification and soil maps" are a few of the topics of vital interest considered, much information for which has been gleaned from the author's work at the North Dakota Agricultural College, the University of Wisconsin, and with the United States Department of Agriculture. Although this book presents more especially the viewpoint of the South it will find general interest and general usefulness.—R. L. E.

IF THE SHOE FITS

(Kathryn Kay. Circle Publishing Co., Hollywood, 1941. 110 pages. \$2.00.)

Those who remember the author's *With Tongue in Cheek* will be prepared for another spicy venture into the realm of "poetry with a quirk." Brevity, and unexpected turns of thought, of expression, and of typographical arrangement make this a decidedly different book of verse, more sober than *With Tongue in Cheek* but still with a punch and a lift. Kathryn Kay (the former Kathryn Worsley of Salt Lake City, now of Los Angeles) is bidding fare to be remembered for sharp barbs in few words.—R. L. E.

THE TEACHINGS OF JOSEPH SMITH
(Compiled by Joseph Fielding Smith. 400 pages. \$2.00.)

This work, in use this year as the text for Melchizedek Priesthood study, should be in the hands of every member of the Melchizedek Priesthood. The lesson outlines, which appear in the Melchizedek Priesthood section of the *Era* each month, have no meaning except by reference to this text, which contains the fundamentals of the Prophet Joseph Smith's comments and instructions on doctrine and procedure, in elaboration and explanation of those things which appear in the standard works.

MY FRIEND FLICKA
(Mary O'Hara. J. B. Lippincott Co. 349 pages. \$2.50.)

"Flicka," the loco colt, and the day-dreaming Ken who owns her are the main figures about which Mary O'Hara has written *My Friend Flicka*. This is a tale of love and tears that will tug at the heart-strings of all who read it. The story is well done and the characters finely drawn. The reader feels that he knows the lachrymose Ken from the first page. As for Flicka, there is a colt that will capture your love the moment she enters the book. The author has done a great deal of writing for the movies and that training has shown in this excellent novel. It is the type of book the reader will not want to put down until the last page is read.—D. M. B.

INSIDE LATIN AMERICA

(John Gunther. Harper and Brothers, New York, 1941. 498 pages. \$3.50.)

John Gunther has established himself as a most astute analyst through his previously published books, *Inside Europe* and *Inside Asia*. In his latest book, *Inside Latin America*, he adds luster to the name he has already made for himself.

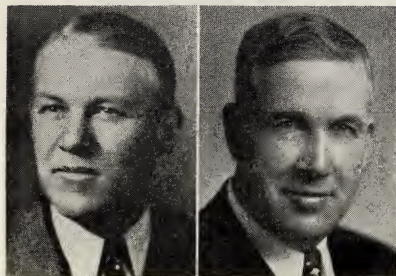
This is a must book, for North Americans need to know and understand South American countries and their leaders. Mr. Gunther presents his information so enjoyably that readers will find that they read for pleasure rather than from a sense of duty. In addition to treating the various countries, the author also treats vital subjects allied to the South American scene and our relation to it: Fifth Column and Hemisphere Defense; A Word About Commodities; What To Do About It.—M. C. J.

THE HAITIAN PEOPLE

(James B. Leyburn. Yale University Press, New Haven, 1941. 342 pages. \$4.00.)

Perhaps no book deals so completely with a vital part of the southern scene as this book, which analyzes historically the situation found in the tiny republic of Haiti, second smallest one in the western hemisphere, and yet prominent enough to warrant our concern with existing conditions as they are. In addition to the history which the author so ably includes, there is much of sociological, religious, and commercial information which makes this an invaluable book.—M. C. J.

The Church Moves On



NICHOLAS G. SMITH, LEFT, AND DESLA BENNION, RIGHT, RELEASED AND APPOINTED AS PRESIDENT OF THE NORTHWESTERN STATES MISSION, RESPECTIVELY.

Desla S. Bennion to Succeed Nicholas G. Smith in Northwest

ANNOUNCEMENT was made by the First Presidency, December 12, 1941, of the appointment of Elder Desla S. Bennion of Spokane, Washington, to succeed Elder Nicholas G. Smith as president of the Northwestern States Mission. Elder Bennion, a native of Taylorsville, Utah, attended the University of Utah and was prominent there as a football player, but has been engaged in business in the northwest for many years, and is owner and manager of the Northern Paper Stock Company, and active in the development of the Columbia Basin irrigation project.

It is expected that Elder Smith will return to Salt Lake to assume his duties as one of the assistants to the Quorum of the Twelve.

Hawaiian Missionaries Reported Safe

CAPTAIN MERVYN S. BENNION MEETS DEATH IN ACTION

FOLLOWING the first Pearl Harbor attack of the war by Japan, Sunday, December 7, 1941, communications from President Roscoe C. Cox of the Hawaiian Mission, President Jay C. Jensen of the Japanese Mission, and President Ralph E. Woolley of Oahu Stake indicated that all was well with the one hundred twenty-one missionaries in the islands, and with the resident members of the Church in Hawaii. Against this good news came the shocking word that Captain Mervyn S. Bennion of the United States Navy had lost his life in the service of his country. Annapolis graduate in 1906, he was the son of Israel Bennion and the son-in-law of President J. Reuben Clark, Jr. His long and brilliant naval career was always paralleled by his devotion to the tenets of the Church, and by service in the Church in many official capacities whenever shore duty permitted residence near an organized

unit. He is survived by his wife, Mrs. Louise Clark Bennion; one son, Mervyn, Jr., his father, Israel Bennion, and the following brothers and sisters: Colonel Howard S. Bennion, Glynn S. Bennion, Kenneth S. Bennion, Angus P. Bennion, Jean Sharp Bennion, Muriel B. Chase, Judith P. Bennion, and Ruth P. Bennion. Also lost in Pacific action was Private First Class Joseph D. Pyper, Jr., 21, whose father is a member of the Harvard Ward (S. L. C.) bishopric.

T. Albert Hooper Dies

T. ALBERT HOOPER, 60, manager of the Deseret Book Store for thirty-two years, died at his office November 29, of a heart attack.

His death closed a bright career as a missionary, teacher, sportsman, and vocational guide. He had been a member of the Deseret Sunday School Union General Board for many years.

He served a mission in Germany from which he was honorably released in 1904 after laboring in the Konigsberg and Hamburg districts.

Holding responsible positions in the Granite Stake, he was organist and choir leader of the Forest Dale Ward for eleven years, during which time he also filled an executive post with the Graphic Arts Association.

T. ALBERT HOOPER



His career began at a local brokerage firm. Later he became manager of the *Deseret News* job printing department and manager of the old Sunday School Union Book Store.

He was known widely for his contributions to school and private libraries. He loved good books and was eager to share good volumes with others.

Surviving are his widow, Lillie May Coulam Hooper, his mother, one son, three daughters, and six grandchildren.

Dr. Lyman L. Daines Passes

WITH genuine regret, the associates of Dr. Lyman L. Daines of the Mutual Improvement general boards note his passing on December 12, 1941. Dr. Daines served faithfully from the time of his appointment in 1929.

Born in Hyde Park, Utah, March 15, 1883, he was active in the Church, having served in the various offices in the Priesthood from the time he was ordained a deacon.

Graduating from Brigham Young College, he obtained his M. A. from the University of Utah, his Ph.D. from the University of California, and his M.D. from Rush Medical College. In addition to holding the position as dean of the medical school at the University of Utah, Dr. Daines had been engaged in experiments for tuberculosis with Dr. Lyman Kofford and others.

He leaves a wife, Mrs. Agnes Purdie Daines, three sons, and one daughter.

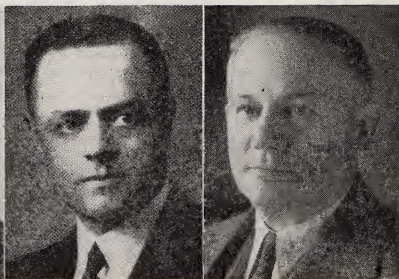
The Death of Elias S. Woodruff

As briefly announced as we were going to press with last month's *Era*, Elias Smith Woodruff, 67, prominent Church and business leader, died in Salt Lake City, November 16, 1941. He had been stricken with a severe cold in Sparks, Nevada, about ten days previously, after touring California and Nevada in the course of his duties as field representative of the general conference.

(Continued on page 30)

DEATH CALLS THESE MEN
DR. L. L. DAINES

ELIAS S. WOODRUFF



THE CHURCH MOVES ON

(Continued from page 29)

mittee for the Church Welfare program. Ordered home for treatment, complications developed, including a throat infection, which led to his death.

He was a grandson of Wilford Woodruff, fourth president of the Church.

Early in life he had followed the printing trade, becoming advertising manager, business manager and finally general manager of the *Deseret News*. He was also interested in the coal business in Salt Lake City.

His missionary work began with a mission in Kentucky from 1895 to 1898.

He served as president of the Western States Mission, at Denver, from 1928 to 1933, and as president of the Central States Mission, at Independence, Missouri, from 1933 to 1939. He had served as bishop of the Fourteenth Ward for six years and as bishop of the Forest Dale Ward for fourteen years. At the time of his death he was also in charge of production budgets for the Welfare program.

He is survived by his widow, Nellie Davis Woodruff, and one son, three daughters, and ten grandchildren.

Speakers at the funeral who attested to his faith and ability in handling difficult assignments were President J.

Reuben Clark, Jr., and Elders George Albert Smith and Harold B. Lee of the Council of the Twelve.

New Chapel Dedicated

PRESIDENT J. REUBEN CLARK, JR., dedicated the new Bryan Ward chapel, Hyland Stake, Sunday, November 30.

President Grant Reaches 85

PRESIDENT HEBER J. GRANT celebrated his eighty-fifth birthday quietly on November 22. Highlight of the day was the publication of the volume *Gospel Standards*, which is a compilation of his speeches and favorite stories. He received the first copies to come from the press on his eighty-fifth birthday. (For additional details see the November, 1941, *Improvement Era* and pages 9 and 28 of this issue.)

Leaders Celebrate Natal Dates

GEORGE D. PYPER, General Superintendent of the Deseret Sunday School Union, celebrated his eighty-first birthday November 21, at his desk in his office.

Dr. Richard R. Lyman of the Council of the Twelve celebrated his seventy-first birthday November 23, by attending a quarterly stake conference at Gunnison, Utah.

Ulysses W. Grange Dies

ULYSSES W. GRANGE, 73, for five years a member of the Manti Temple presidency and a high councilman of Emery Stake for twenty-three years, died at his home in Manti, November 17. His other Church activities included a mission to the Northwestern States in 1903-04. In the civic field he had been mayor of Huntington, Utah, for three terms.

Bishops' Storehouse Opens at Idaho Falls

THE bishops' storehouse of the Eastern Idaho region was dedicated at Idaho Falls on November 22, by Elder Marion G. Romney, assistant to the Council of the Twelve, and assistant managing director of the Welfare program.

All labor on this reinforced concrete, one-story building, valued at \$25,000, was donated. The building includes a sewing room, canning room, offices, and a steam heating plant. It will serve eleven eastern Idaho stakes.

Welfare Program Plans Aid for Twenty Thousands

TWENTY thousands needy persons are to be provided with the necessities of life through regional Church Welfare plan quotas assigned at a series of five meetings in Utah and California held early in November.

Each region has taken care of its own members in nearly every case, and 1942 plans call for a surplus of some commodities needed in other areas. Items expected to be transferred

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED NOVEMBER 3, 1941—DEPARTED NOVEMBER 12, 1941

Left to right, first row: Wm. Carmin Abertson, Thora Rawlings, June Davies, June Vincent, June Wright, Leah Henrie, Wayne Josephson, Malcolm W. Wilding.
Second row: Jay T. Furres, Albert W. Mathews, Veda Whitehead, Della Coombs, Wanda Miskin, Eleanor Jensen, Wendell Chipman, Ray Blaisdell.
Third row: George Reimschuessel, Douglas Barrus, Wilford Christensen, June Keller, Joel Moss, Julia Griffin, Edna Hansen, John Walton, Leland E. Walker.
Fourth row: Wm. E. Berrett, Dwayne N. Anderson, Lincoln M. Hanks, Paul S. Swensen, Inga Lindstrom, Leo Russon, Wiley M. Nebeker, Garth G. Meyers, Dean Larsen, Boyd Lunn.
Fifth row: Lem Lovell, Farrell Fletcher, Ed. Ethington, Jr., Lyle S. Eklund, Alma P. Baird, Joseph W. Spencer, LaMonte C. Hunt, Ellwood Bunker, Myron Sorenson.
Sixth row: Chester H. Asay, Leand R. Dickey, Richard L. Smith, LaVaun Cox, Robert Farr Smith, Melvin J. Petersen, Grant M. Mack, LaMar C. Estelson, Edwin Jardine.
Seventh row: Blayne Stevens, Alton Anderson, Howard C. Gardner, D. Clark Hughes, Kenner Kartchner, Jr., Edwin D. Tolman, Dan S. Gardner, Jr., Noel Taylor, Marion L. Anderson.
Eighth row: Don Halvorsen, Maurice Reed Lambert, George W. Sweeten, Stewart C. Whitting, Louis F. Boyle II, Wayne A. Walton, Heber Boehme, Floyd Johnson, Clyde Davis.
Ninth row: George Hardy.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED NOVEMBER 17, 1941—DEPARTED NOVEMBER 26, 1941

Left to right, first row: Clarence W. Boehme, Beth Monroe, Nyda Riding, Don B. Colton, Luella Rice, Naomi L. Carlson, Wayne P. Kent, Herand Karl Farr.
Row two: Woodrow Petersen, Ruby Andrew, Mae Lindsay, Mary Alice Knowlton, Donna Tanner, Audrey Bowers, Leola Lang, Mark Schwendman, Wayne R. Ware.
Third row: Paul Groneman, Clyde Page, Charles Davis, Alberta Williamson, Hilda Bernards, Virginia Meyerhoff, Rema Allred, Jack Coburn, Ted Butters.
Fourth row: Glendon W. Heaton, Ardel Holmes Loveland, Melvin G. Randall, Lenold D. Davidson, Roland Smith, Norman J. Andrew, Dean J. Riggs, Douglas Lynn Pierce, Wm. E. Berrett.
Fifth row: Boyd Williams, Wayne Rice, Bryan West Belnap, M. Blaine Fernelius, Oris V. Atkinson, Floyd R. Prince, Darrow D. McCarthy, Ruel E. Crandall, Lynn Albert Wilson.
Sixth row: Allen C. Schoenfeld, Lewis Call, Richard M. Swenson, Blair Peterson, Percy J. Schugk, Axel Bernard Richardson, Arthur M. Hennelner, Donald C. Nelson.
Seventh row: Frank B. Nelson, J. Ray Durtchsch, Don L. Peterson, Albert G. Lawrence, Elden Wade, Daryl H. Stanley, Bryce W. Memmott, Clive Herbert Worthen, H. Albert Blackhurst.
Eighth row: Res Garn Olson, Mark Lynn Judy, Keith L. Smith, Geo. K. Oldroyd, Orson W. Lauritzen, John O. Leatham, Carl Craner, George R. Hawkes.
Ninth row: Byron Paulson, John R. Ehlers, Major Marlon Simons, Robert Marshall Callister, James Wilford Grigg, Delbert E. Meyer, Richard E. Steen, C. Bud Johnson, Harold G. Olmstead.
Tenth row: Wayne Mason, Peirce Sorenson, Jay W. Jeffers, Jed H. Stringham.

THE CHURCH MOVES ON

through the central storehouse in Salt Lake City include canned salmon, citrus fruits, tuna fish, and other foods.

Sessions were conducted at Logan, and St. George, Utah; and at Los Angeles, San Francisco, and Sacramento, California.

Relief Society Prizes Given

WINNERS of the National Woman's Relief Society short story and poetry contests have been announced as follows:

In the Eliza R. Snow memorial contest (poetry): First place, "Brave Privileged Feet" by Eva Willes Wangsgaard of Ogden; second place, "Spacious Century—1842 to 1942" by Vesta Pierce Crawford of Salt Lake City; and, third place, "Centennial" by Zella A. Johnson of Barnwell, Alberta, Canada.

In the story contest: First place, "Wilderness" by Alice Morrey Bailey of Salt Lake City; second place, "Inheritance" by Mabel Harmer of Salt Lake City; and, third place, "Men Must Work" by Vera Hinkley Mayhew of Berkeley, California.

The prize poems will be published in the January issue of the *Relief Society Magazine*, and will be included in the *Relief Society Centennial Anthology of Verse*. Stories are to be published in their magazine in January, February, and March.

B. Y. U. Sets

Leadership Week

THE week of January 26-30, 1942, has been chosen for the annual Leadership week at Brigham Young University. This will be the twenty-first annual institute devoted to the training of the adult leaders of Church and community groups of the intermountain area.

New Chapels Planned

in Spanish American Mission

AUTHORIZATION for five new chapels in the Spanish-American Mission was announced by Dr. Richard R. Lyman of the Council of the Twelve as he returned to Salt Lake City after touring that mission with its president, David F. Haymore. This mission has headquarters at El Paso, Texas, and concerns itself with the Mexican people living in southwestern United States.

Church Time Made

Available on WELI

FROM a recent radio periodical this note is clipped:

WELI, New Haven, celebrating its sixth birthday Oct. 10, still has two religious programs on the air that started with the station. They are a weekly fifteen-minute program feature of the Church of Latter-day Saints and the New Haven Council of Churches daily devotions.

Westerners, and Church members

particularly, will be interested in learning that WELI is one of a small network of radio stations operated by Harold A. Lafount, well known western business executive, one-time bishop of the Hawthorne Ward, Salt Lake City, and former federal radio commissioner.

Changes in Stake Presidencies Noted

IN the Provo Stake, Reuben D. Law has been appointed as second counselor to succeed Antone K. Romney.

In the St. George Stake, Vivian J. Frei has been appointed second counselor succeeding William H. Prince.

In the Maricopa Stake William R. Ellsworth succeeded G. Chauncy Spilsbury as first counselor, and Egbert D. Brown succeeded Elder Ellsworth as second counselor.

Independent Branches Made Wards

BELLFLOWER WARD, Long Beach Stake, was organized September 21, from the Bellflower Branch. Ernest W. Harper was made bishop of the ward.

Everett Ward, Seattle Stake, was organized September 21, from the Everett Branch. Hills R. Collins is the new bishop.

Olympia Ward, Seattle Stake, was organized December 8, 1940, from the Olympia Branch with Danzel L. Gifford as bishop.

Rockport Ward, Summit Stake, was organized Sept. 21, from the Rockport Branch, Earl Vernon is the new bishop.

Redwood City Ward, San Francisco

Stake, was organized October 5, from the Redwood City Branch, with William Yates Farnsworth as bishop.

Ward Transferred

PAPAGO WARD has been transferred from the Phoenix Stake to the Maricopa Stake.

Bishops, Branch Presidents Appointed

TAYLORVILLE WARD, Alberta Stake, DeVerle Lowry succeeds Alma Sommerfeldt.

Cody Branch, Big Horn Stake, Floyd Taggart succeeds John H. Brailsford.

Yale Ward, Bonneville Stake, Albert G. Olofson succeeds LeGrand P. Backman.

View Ward, Burley Stake, Joseph E. Searle succeeds John W. Taylor.

Logan Fourth Ward, Cache Stake, Ira N. Hayward succeeds Ola A. Sonne.

Delta Second Ward, Deseret Stake, Warren Henderson succeeds Anthony E. Stephenson.

Leamington Ward, Deseret Stake, William Brandfield succeeds Nathaniel Ashby.

Wandamere Ward, Grant Stake, George F. Fairbourn succeeds Iris B. Morgan.

Chester Ward, Moroni Stake, Jonas E. Jensen succeeds Carl D. Peterson.

Fountain Green Ward, Moroni Stake, Gayle Yorgason succeeds Irvin P. Oldroyd.

Moroni West Ward, Moroni Stake, Andrew M. Jensen succeeds George M. Anderson.

Pearl City Branch, Oahu Stake, Charles M. Sing succeeds James Kahanu.

(Concluded on page 52)

RUFUS K. HARDY MAKES FIRST OFFICIAL VISIT TO WESTERN CANADIAN MISSION



Dear Brethren:

ATACHED hereto you will find a photograph of the missionaries of the Western Canadian Mission and Rufus K. Hardy of the First Council of the Seventy.

This picture was taken following a mission conference held at Edmonton, Alberta, November 25th, 1941. Inasmuch as this is a new mission in the Church, and the conference that we held was the first mission conference, and President Hardy the first of the general authorities to visit our mission, I thought you might be interested in publishing it in *The Improvement Era*.

The names of those in the picture, reading left to right, are as follows: Seated, Elder Keith Miller, President Walter Miller, President Rufus K. Hardy, Elders M. Leslie Western, Jr., and Dean Wall. Back row, Elders Blaine Stevens, Glenn F. Cook, Stanford S. Larson, Albert S. Johnson, J. Kenneth Aydelotte, H. Keith Wellman, Quayle Waddell, James Skidmore, Raymond Hess, Melvin L. Smith.

Sincerely your brother,

Walter Miller.

Editorial

Concerning Our Young People Away From Home

EMPLOYMENT in defense work, service in the army, and attendance at institutions of learning are now taking very many of our young people away from their homes. The spiritual welfare and physical safety and health of all young people are always greatly promoted by their making themselves acquainted with the bishopric or branch presidency of the place in which they are living and by their keeping in close touch with these officers. In too many cases, the parents and the ward bishoprics appear to fail to advise these young people to associate themselves promptly and actively with the ward or branch in the place to which they go or to which they are sent. Too frequently where this has not been done, the young people have had experiences and have fallen into habits which they regret during the remainder of their lives. Young people of the Church should for their own protection, welfare, and happiness, as also for the happiness, relief from great anxiety, and satisfaction of their parents, identify themselves with the local Church organization in the place where they are resident, and take part in Church activities.

We therefore earnestly advise all parents to urge their sons and daughters who are away from home, to get in touch with the ward officers in the places where they live and to identify themselves with the Church and engage in its activities. We should like the bishops of the wards from which these young people go to add their counsel and advice to those of the parents of these young people that when they reach their new homes they get in touch with the local Church officers and engage in Church activities.

In order to help the local Church officers, in the places to which they go, to get in touch with these young people and to bring them into Church activity, it would be most helpful if the parents would write to the bishops of wards or the presidents of branches to which the young people have removed, giving the names and addresses of their children who are there. Where parents do not know the names of the bishops or presidents of branches to which their children have gone, they can secure them from the bishop, who will be able to obtain them from the Church directory. It would be well also for bishops of wards from which the young people come to make it a point to write to the new bishop or president of branch concerned regarding the same young people, giving such information concerning them as would be helpful to the new bishop of the ward or president of the branch.

Where it is not possible to know the exact ward or branch to which the young people have gone, but the stake is known, then the name and address should be sent to the president of the stake, who will forward it to the bishop or branch president concerned. If the stake is not known, (as it may not be in some of the larger cities) then the name and address of these young people should be sent to the Presiding Bishop's office in Salt Lake City, which will in turn forward the information to the appropriate officers.

We urge the bishops of wards and presidents of branches in the wards and branches to which these young people go to use their utmost endeavors to interest the young people in Church work and to bring them into the activities of the Church.

If the young people are going to places in which there are no wards, branches, or stakes, then the course suggested above should be followed by informing the president of the mission within which the young people are to reside.

We cannot too strongly urge upon the attention both of parents and ward and branch officers the importance of the foregoing instructions.

HEBER J. GRANT,
J. REUBEN CLARK, JR.,
DAVID O. MCKAY,

The First Presidency.

"Too Little and Too Late"

THE passing of another year brings to mind, a phrase in the current language of the day that leaves overtones of solemn accusation. It is the terse five words—"too little and too late." Usually it has reference to events of world scope in their physical and material aspects. But "too little and too late" may well describe a man in his relationships to the fundamentals of life itself.

The cry of the prophets of Israel has sounded down the centuries: "Jerusalem, O turn thee to the Lord, thy God." And for brief respite, Jerusalem, and those of other lands and generations have, at times, turned to the Lord, but peace has led them to prosperity; prosperity to vanity, and vanity to greed, strife and evil ways, in the wake of which have come poverty, affliction, and humility, and with humility, a turning again to things of righteousness.

It is a familiar cycle in the lives of most men, and of every nation. And as we look out upon the present scene, we are reminded of these words with which the Lord described His people in a bygone generation: "They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me." (Doctrine and Covenants 101:7 and 8)

By these words we are reminded that after the storm has broken, it is "too little and too late." When faith has been destroyed, and morals have weakened, and when virtue, integrity, and courage and sacrifice have become dim factors in our lives, it is "too little and too late." When a man finds himself in need of spiritual sustenance and has denied himself an acquaintance with his Father in heaven, it is "too little and too late." When life has been far spent in unworthy pursuits, it is "too little and too late." And at that certain day when men shall stand before God to be judged according to their deeds in the flesh, those who were content with the gesture of a last-minute repentance—and those who denied themselves even that gesture—must not be surprised if unto them it is said: "Too little and too late."—R. L. E.

EVIDENCES AND RECONCILIATIONS

xl. What Is the Meaning of Patriarchal Blessings?

IN THE history of the Prophet Joseph Smith the following occurs:

An evangelist is a patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established on the earth, there should be a patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc. (*Teachings of Joseph Smith*, p. 151)

Many years later, President Joseph F. Smith discoursed upon the subject of patriarchs as follows:

We have a number of patriarchs in the Church whose duty it is to bestow blessings upon the heads of those who seek blessings at their hands. They are fathers. They hold the evangelical office in the Church. It is their business and right to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comfort them in the hours of sorrow and trouble, to strengthen their faith by the promises that shall be made to them through the Spirit of God, and to be fathers indeed of the people, leading them into all truth. (*Gospel Doctrine*, 1st Ed., p. 226)

Every father, having children born to him under the covenant, is to them as a patriarch, and he has the right to bless his posterity in the authority of the Priesthood which he holds. The patriarchs of old commonly blessed their children, as, for example, Isaac (Genesis, Chapter 27), Jacob (Genesis, Chapter 49) and Lehi (2 Nephi, Chapters 2, 3, 4).

There are many members of the Church whose fathers or nearest male relatives are not in the Church, or unfitted or unwilling to bless their children. For them special provision must be made. Moreover, the Church is a family, composed of many families. The ordained patriarchs speak also for the larger Church family. They act therefore both in behalf of the fathers of families and of the patriarchal head of the Church.

So important are these official patriarchal blessings that they should always be reduced to writing and preserved. Every blessing is entered upon the record of the patriarch, and ultimately deposited with the Church historian. The person blessed receives a copy of the blessing for his use and comfort.

Patriarchs are specially called and ordained to the work. Their authority is derived from the president of the Church, in whom the ultimate power of giving such blessings on earth is vested. Their jurisdiction is limited. With the exception of the patriarch to the Church, each is appointed to serve in a limited geographical area, usually a stake of Zion.

All Church members may claim the patriarchal blessings flowing from their membership in the assemblage of families within the Church, which can be pronounced only by men who represent the

group as a whole. Therefore, patriarchs, ordained to the office, are made available in all the stakes of Zion, so that all faithful members may receive the blessings to which they are entitled.

In giving a blessing the patriarch may declare our lineage—that is, that we are of Israel, therefore of the family of Abraham, and of a specific tribe of Jacob. In the great majority of cases, Latter-day Saints are of the tribe of Ephraim, the tribe to which has been committed the leadership of the Latter-day work. Whether this lineage is of blood or adoption does not matter. (Book of Abraham, 2:10) This is very important, for it is through the lineage of Abraham alone that the mighty blessings of the Lord for His children on earth are to be consummated. (Genesis 12: 2, 3; Abraham, 2:11)

Then, the patriarch, looking into the future, enumerates the blessings and promises, some special, others general, to which the person of the proper lineage, who receives the blessing, is entitled; and through his authority seals them upon him, so that they may be his forever through faithfulness. The obligations resting upon those who receive such promises are often stated. These blessings are parts of the larger promise made by the Lord to Abraham and his seed. They vary somewhat from person to person, for each has his specific assignment or calling in the gospel plan; but in essence they deal with the gifts, responsibilities, powers, and ultimate destiny of those who have received and obeyed the gospel, and thereby have become members of the great family represented by the Church.

Usually, blessings are added as the spirit may indite, to meet our special requirements in life, for our comfort, success, and strength. Our special needs may be pointed out; special gifts may be promised us; we may be blessed to overcome our weaknesses, to resist temptation, or to develop our powers, so that we may the more surely achieve the promised blessings. Since all men differ, their blessings may differ; but a patriarchal blessing always confers promises upon us, becomes a warning against failure in life, and a means of guidance in attaining the blessings of the Lord. It may be made of daily help in all the affairs of life.

These blessings are possibilities predicated upon faithful devotion to the cause of truth. They must be earned. Otherwise they are but empty words. Indeed, they rise to their highest value when used as ideals, specific possibilities, toward which we may strive throughout life. To look upon a patriarch as a fortuneteller is an offense to the Priesthood; the patriarch shows but the gifts the Lord would give us, if we labor for them. He helps us by pointing out the divine destiny which we may enjoy if we pay the price.

Such a blessing, given in the spirit of a father's love, and sealed upon us in the authority of the Priesthood, becomes a power in our lives; a comfort to our days. It is a message which if read and honored aright, will become an anchor in stormy days, our encouragement in cloudy days. It states our certain destination here and hereafter, if we live by the law; and as life goes on, it strengthens our faith and leads us into truth. (*Gospel Doctrine*, p. 226)

(Continued on page 61)



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TOO MANY WORDS

By Emma R. Smith

"WHAT does *propaganda* mean, Uncle Bob?" asked John, looking up from his book.

"*Propaganda*?" said Uncle Bob. "Well, *propaganda* is a word with a number of meanings. Sometimes it means news; sometimes it means opinions or theories; sometimes it means creed, doctrines, systems of guidance; sometimes it means manufactured opinion or news spread around with the objective of getting a great many people to think in certain ways about certain things."

"I believe," went on Uncle Bob, now really warming up to his subject, "that the word *propaganda* was originally the name of a body guiding a department of missions. Just now the attempt to influence large numbers of people to believe certain things about nations is called *propaganda*. It is generated opinion, spread with the hope of certain results."

"Thank you," said John to Uncle Bob, but to himself he said, "Oh, dear, I wish Uncle Bob wouldn't use so many words when he tells me something!" For John was all tangled up in Uncle Bob's explanation and had even less idea of what *propaganda* meant at the end than at the beginning! If Uncle Bob had put his explanation into a few simple words that John could understand, the youngster would have been satisfied. The words used with children need to be just enough and of a kind to carry a clear meaning. It is a difficult task to write and speak so that a child will clearly understand. It is really hard to be simple.

It may be hard, but it is important for the parent to use clear and simple language in talking with children. Adults must take the time and thought to give children needed explanations slowly, in words that will bring into the minds of the listeners the ideas that are important. When the child understands, the grown-up should stop talking. It must make a child desperate to live in a home where grown-ups take the liberty of doing most of the talking, but doing it in a way that fills the world with what the child probably regards as meaningless noise.

Directions and commands should be especially clear. The way the mother tells the child to do a thing not only determines his understanding of what she wants, but it also has an influence on his attitude toward her and toward what she wants him to do. A mother said, "Joan, you ought to stop your game pretty soon now, because before very long I want you to go down to Johnson's store for me. On the way back stop in and get my pink-ing-iron

from Mrs. Webber. She borrowed it last week, and I know she isn't using it. And buy a bolt of binding-tape to match the baby's coat. Maybe cotton will do if they don't have silk. I could pink the edges if I had the pinking iron home."

Joan was eight, but she had had long experience with her mother's directions. She brought home the articles in a comparatively shorter time than the mother had wasted in telling her of them. Joan's life would have been more satisfactory if her mother had been more direct. Prolonged and wandering directions make the child inattentive and resentful of the waste of his time. Demands and directions that go straight to the point are good for the child in several ways: they give him definite ideas of what he is to do; save his time; teach the value of clear and simple speech; and build in him an attitude of readiness to respond.

Nagging is intimately associated with talking too much. The mother feels that Janet is not exactly listening to her words of disapproval, so she condemns the child for inattention as well as for the original mistake. Still Janet doesn't seem sufficiently impressed, so mother takes the occasion to nag her about other misbehavior, and when mother gets into full swing she touches on all of Janet's misdoings for a period of months or maybe years. Long before this point is reached, Janet is either in despairing tears, or, caloused by similar situations in the past, has ceased to listen to all. Nagging is bad for the mother and bad for the child. It serves no good purpose, and it is a frightful waste of time and energy. A plain statement of the parent's opinion of an act does more good than any extended speech about it. Referring to a misdemeanor again and again kills the child's interest in improving.

Parents who use few words are likely to receive a willing and speedy response. When a child is lost in play or absorbed in a book, it takes him a little time to come back to the world of reality. The way mother recalls him has much to do with the way he responds. A pleasant but definite demand for attention, a reasonable time for the child to bring himself back to here and now, and the further direction of the mother receives the expected response.

Parents should clothe their demands and directions in clear and simple language and deliver them in a slow, low, decided voice. An excited high-pitched voice does not produce a pleasant feeling nor induce cooperation in anyone. The child has rights which are often disregarded in the family. When he is engaged in a legitimate interest, he should be interrupted only when the

Homing

reason for the interruption is important, not just at the whim of a grown-up. An adult can defend himself from interruption, but in most families the child has no such defense. Consideration for his occupation should prevent interruption unless it is really necessary.

These pleas for simplicity and brevity in talking to the child must not be used as arguments against discussion. One of the most powerful aids to discipline is the parent's habit of talking things over with the child. As soon as a child is old enough to understand simply stated reasons, he should be led to discuss his little problems with one or the other parent. The basis for discipline is understanding. Through discussion the child is enabled to comprehend the demands and opinions of the parent. As all real discipline is self-discipline, discussion is a step taken by the child toward assuming in some degree the responsibility for his own behavior.

Another learning situation in which simplicity is imperative is in answering children's questions. After the level in which the baby relies mostly upon seeing, hearing, and touching to find out about things, he discovers there is another way to satisfy his curiosity. He can ask questions. If his parents are thoughtful enough to value his search for information, they will recognize his attitude as an opportunity for teaching him many things he needs to know. If they think the project through, they will understand that the child who questions, usually seeks and wants a concrete and specific answer to his questions. The wise parent will not, then, seize the occasion as a chance to air all he knows about the subject. He will give the definite but simple answer to the specific question the child asks, but nothing more. Answers of this description satisfy the child and induce him to return again when he wants further information.

Talking simply to children is important in its influence on the language skill of the little ones themselves. They learn much by imitation. Their language habits are largely built in the likeness of the language habits of the family. If mother and father speak correctly, use simple English, pronounce their words clearly and distinctly in musical tones, the child will learn those ways of speech. He needs skill in telling his thoughts to others, but he needs, too, to know language so as to understand the thoughts of others. He needs to understand words so that he can learn other subjects. Speech and the understanding of words are his most important tools. If an individual had the skill to convey exactly what he thinks to another, and that other had the power to understand the first individual perfectly, there could be no misunderstanding or conflicts between the two.

(Continued on page 36)



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Homing

(Continued from page 35)

Misunderstandings are frequently matters of words or terms. Perhaps if words meant the same to all peoples there would be no more wars. Simple, clear expression of thought is so important to the satisfactions and necessities of life that no parent can afford to deny his children every opportunity to build effective habits of speech. The time to begin training for it is in the child's early years, and the place is in the home. It is then that with little effort the parent can help the child build habits that later cannot be formed except by the most strenuous toil.

Cooks' Corner

By Barbara Badger Burnett

Scones

- 4 tablespoons butter
- 4 tablespoons sugar
- 1 egg
- 2 cups flour
- 4 teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- $\frac{3}{8}$ cup diluted evaporated milk

Cream the butter and add the sugar and well-beaten egg. Sift the flour, baking powder, and salt together and add alternately with the milk. Roll out and cut into diamond shapes. Bakes on a greased baking sheet at 450 degrees for 12-15 minutes.

Halibut Steak with Ketchup Sauce

Spread halibut steak with prepared mustard. Sprinkle with salt and pepper and dip in beaten egg, then in dry bread crumbs. Brown in hot fat. Place in oven at 350 degrees and baste with ketchup sauce. Cook until tender.

Ketchup Sauce

Melt two tablespoons butter, add two tablespoons flour. Cook until bubbling. Add one half teaspoon salt, dash of pepper, one teaspoon grated onion, and one cup diluted evaporated milk. Cook, stirring constantly, until thickened. Add slowly three-fourths cup tomato ketchup. Cook until thoroughly heated.

Parsnip Fritters

Peel and cut parsnips in lengthwise slices. Cook in boiling salted water until tender. Drain and cool and spread each slice with pimento cheese. Dip in pancake batter and brown in butter.

Baked Cocoa Custard

- $\frac{2}{3}$ cup sweetened condensed milk
- $\frac{1}{3}$ cup cocoa
- $\frac{2}{3}$ cups hot water
- 3 eggs, slightly beaten
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon vanilla

Mix the milk and cocoa. Add the water, eggs, salt, and vanilla. Pour into a greased baking dish or custard cups. Place in a

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Homing

pan filled with hot water to depth of custard. Bake in a slow oven (325 degrees) about one hour or until custard is set.

Muffins with Jelly Centers

Sift together two cups flour, four teaspoons baking powder, one teaspoon salt, and two teaspoons sugar. Combine one cup milk, one egg, well beaten, and two tablespoons butter, melted. Add the liquid to the dry materials, mixing only enough to dampen flour. Fill greased muffin pans two-thirds full. In the center of each lightly place one teaspoon currant jelly. Bake in a hot oven (400 degrees) twenty-five minutes.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

TRY adding a few drops of lemon juice to rice the next time you are cooking it. It makes it nice and white and keeps the grains whole.—Mrs. M. B. H., Pocatello, Idaho.

You can have inexpensive and different candle holders for the making. Bright red apples hollowed out to the size of the candle make pretty decorations. Colored cakes of soap with candles fitting into the holes scooped out make decorations suitable for giving as favors.—Miss G. G., Berkeley, California.

Many homes have an old fashioned organ or piano stool. These may be made into attractive dressing table stools. Carefully pad the top with cotton batting or similar material and cover with cretonne or material to match the dressing table. Make a ruffled skirt for the stool and tack around the seat, inserting the tacks through colored tufts. They are very pretty and convenient, as well.—Mrs. C. A. H., Sarah, Mississippi.

When making the children's clothes, sew a piece of the material on the inside of dresses and other wash togs. When they need patching the material all matches.—Mrs. C. T. M., Bellevue, Mich.

For quickness and efficiency in cleaning the last of the cake batter from the mixing bowl into the pans I use an inexpensive rubber plate scraper (can be bought at a dime store) and the job is done in a jiffy.—A. W. B., Sao Paulo, Brazil.



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"With Charity For All"

(Continued from page 23)

her." Mrs. Llewellyn listened attentively. "She's brought us so much happiness." Mrs. Johnson took a deep breath while three years flashed in and out of her mind. "Now Ben and I are getting old-fashioned," she said. Mrs. Llewellyn opened her mouth to speak, but was silenced by a motion of her employer's hand. "It isn't good for us to keep her. You see, a young person like Verette needs a young couple to guide her."

"You can't mean—"

"Will you?" insisted Mrs. Johnson. "You and Reese have a whole life ahead of you."

"But Mr. Johnson said just today that he wouldn't trade her for all the steers in the world. He'll be furious."

"My dear, it will hurt us both, but I have a feeling inside that tells me this is the right thing to do. We'll be the two happiest people in the world, Ben and I, just knowing that Verette is in young and responsible hands."

"I do think of her as if she were my very own, and Reese is fond of her, too."

"And, it'll mean so much to Verette, too," put in Mrs. Johnson.

The employee looked squarely into Mrs. Johnson's eyes, then she said, "Are you sure you want it this way?"

A nod of her head was Mrs. Johnson's response. "Leave before day-break and don't wake us because I might change my mind and keep her."

THE sun smiled the next morning upon Verette who sat between Mr. and Mrs. Reese R. Llewellyn in the lazy wagon that bumped over the ruts toward the settlement in the valley which was, to the pioneers, a Jerusalem that lay at the tip of a salty Red Sea.

On the wings of time in the Llewellyn home, Verette grew closer to the white man's mode of living. She became an expert cook—such that the third generation of the Llewellyns still praises her culinary skill. It was through her newly adopted customs and habits that she impressed a staunch England-born convert so much that he asked her to become his wife.

She became Mrs. Silas L. Jackson in the Salt Lake Temple, February 14, 1886, and soon after the ceremony she and her husband, who helped to build the temple, moved to Colorado where she became the

Send the ERA to your sons and daughters who are away and keep them close to home and Church ties.

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mother of one daughter and four sons.

While two of her sons were in France and two in United States' training camps in 1918, she was returned to her Maker. All of her sons returned home after the armistice and those who weren't already married soon found a life mate.

This is a member of the third generation, of which there are twenty-five, writing in honor of the Indian

grandmother, for between the lines of what is said of her life is a story which is embodied in the immortal Lincoln's words, "All men are equal." While most of us today are inclined to disbelieve that statement, the life history of the Indian girl, Verette, will always point out the fact that to those who divorce the hatred and contempt their nation might have toward another and to those who unite in the common cause of brotherhood, happiness, and peace is inevitable.

A PIONEER ROBIN HOOD

(Continued from page 19)

and the horse play around the yard some time, and then both trot to the spring for a drink and play some more as they went back to the stable.

"Mrs. Fremont, tell me—how come the dog and horse seem to play together and enjoy a run so much?"

"Well, the colt was born the same day the dog was. They were companions from the time they could get around and would play for hours at a time. Boone sulked for weeks after the horse disappeared last May. Acted like he'd lost his best friend. He sure was happy when I put the horse in the stable last night."

"Where does Lasson live from here?"

"Three miles across the valley."

THE day passed as usual. It remained bitter cold. The stranger tried to put his boots back on after Fremont had sewed the seams up, but his feet were too swollen, so he slipped into a pair of Fremont's overshoes and walked about the house. Each step he took made him flinch.

The following morning he was up and ready for breakfast, after which, he said, "Fremont, loan me your horse. I want to visit Lasson."

He strapped on one of his heavy guns and walked to the stable, mounted and rode away, saying, "I'll bring your horse back in a couple of hours."

When he arrived at the Lasson place the owner, seeing him, came out and began with, "Well, see what the storm brought with it—"

"Lasson, by rights I should shoot you and ask no questions. That is what they do with a measley horse thief where I came from. Now I found the owner of this animal and you stole the horse from him. I am returning his horse and you are giving me another. Trot out a good one."

Lasson hesitated. The rider drew a heavy revolver from its holster. Seeing this and the look on the rider's face, he went back in the stable and returned with a good looking horse, one that seemed to suit.

"Been thinking. I'm a getting a bit too old to be riding this country without food and a bed. I'll take two horses, one to ride, the other to pack." With another of Lasson's horses, he rode back to Fremont's place.

When the stranger returned, he seemed happy and more talkative.

That afternoon Mrs. Fremont went to the cellar for something. When she returned, the children were sitting on the stranger's lap all talking at once about Christmas, stockings, sleigh, and reindeer, Santa Claus and such. Seeing them, she said, "Why, children, what are you doing? Get down and don't bother the man."

"Please let them stay, Mrs. Fremont. You see I never had much to do with children. Puts me in mind of the time I was home and the happy hours I spent with the rest of the family, along this time of year."

The children chattered on, and when Mr. Fremont came in with an armful of wood he looked, listened, and smiled, for the children were still all talking and the stranger was smiling and listening. The following morning he arose from the breakfast table, placed a shining twenty dollar gold piece beside his plate and said, "Just part pay for my board and keep. I'll come back some day and pay in full."

"We can't charge for doing a fellow man a good turn when he is in need," said Mr. Fremont.

"Well, if Santa Claus has to get all of the things the children seem to think they want, he will need some money. Use it as you see fit."

He shook Mrs. Fremont's hand and thanked her for the trouble he had

(Concluded on page 40)

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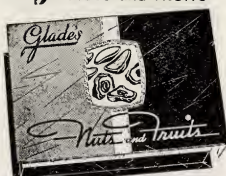
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A PIONEER ROBIN HOOD

(Concluded from page 39)

put her to, shook each tiny hand and spoke a word of encouragement to the children, and he and Mr. Fremont went to the stable and saddled one of the horses. He was just leaving, when Mrs. Fremont came out with a generous lunch tied in a sack which she handed him saying, "You might get hungry before you stop again."

He rode away, leading the extra horse.

Bright and early the following morning, Mr. Fremont put his saddle on Nig and rode to town. When he returned, he rode directly to the stable and came to the house with only a few sticks of candy for the children. He had spent the money wisely, for their sugar and other supplies had needed replenishing. What else he bought was still hid in the barn.

That evening the mother and father looked the purchases over and both knelt down and thanked their Father in Heaven for having sent the stranger their way.

THE day before Christmas the weather moderated, and the children played outside just as if it were summer. Fremont shouldered his gun and went to the hills for pine chickens. When he returned, the children met him, and each proudly carried one of the chickens to the house. They saw a horseman coming up the road. He was traveling slowly and leading a pack animal. It was the stranger. He rode up to the porch, spoke cheerfully, dismounted, took the lash rope off and began to unpack the animal, piling the different articles on the porch as he took them from the pack bags. There were sugar, a sack of rice, one of beans, two of dried fruit, and some flour. Strange how much can be put in and on a pack saddle! They wondered how the horse had carried such a load. Still more articles came from those bags and then—

"Don't move, Butch Cassidy. We got you covered."

So interested had the group been that no one had noticed two men ride up. Surprised, they saw the sheriff and his deputy not fifty feet away, guns drawn, sitting on their horses and slowly riding towards the house. They rode up and stopped.

The stranger turned and calmly said, "Looks that way, don't it?" And then, as unconcerned as if he were alone, he continued to remove the articles from the pack bags.

When they were emptied, he said in a quiet voice to Mrs. Fremont,

"Santa sent a few things for the children. You can find them here. I had hoped to be with you and see the kiddies empty their stockings, but it appears these men have made different arrangements."

Turning to Mr. Fremont he said, as he handed over a well-filled purse, "This is for you and your wife. I won't need money where I'm going. It is for saving my life. Thanks a lot."

There was silence for some time, then—

"What you doing, Butch?" the sheriff asked.

"Obeying orders."

"Who's been giving you orders?"

"The Master."

"The who?" the sheriff asked.

"The Master. Ever hear of the Master, or have you always been too busy trying to make a rep for yourself to have heard of Him? Well, when He was here He told the people to feed His sheep and that is just what I intend doing—helping the needy and spreading the holiday spirit just as long as I have a thin dime left."

Another silence. Then the officers placed their revolvers in the holsters. The sheriff cleared his throat and said, "Fremont, ever hear of a man by the name of Parker, George LeRoy Parker, down this way?"

"No, can't recall that name. Never heard of him."

"Ever see him, Butch?"

"Yes, seems to me I have."

"Where?"

"Down the Bad Lands."

"When?"

"Some weeks ago."

"What was he doing?"

"Shaving. Why you want to know?"

"Well, see this paper in my hand? It's a warrant for his arrest."

"Then why don't you serve it?"

"Been doing some quick thinking. It's a long distance down there, and chances are if we went down he would not be there, and I ain't aiming to ride no cold trail; but say, Butch, if you ever get back down there and see Parker, just tell him I got this warrant for him, will you?"

He folded the paper and placed it in his pocket as the two rode off down the trail.

When they were some distance away, Fremont said, "He called you Butch. Are—are you—really, are you really Butch Cassidy?"

"I sure am George LeRoy Parker alias Butch Cassidy. Why?"

"Well, I thought he was an outlaw."

"Never can tell. Possibly I am."

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

PRIESTHOOD CONVENTIONS

THE following are extracts from a letter sent by President Rudger Clawson of the Council of the Twelve to all stake presidents:

The First Presidency and the Council of the Twelve have decided that there shall be held during 1942 a Priesthood convention in every stake. The convention will consist of at least three meetings, the first with the presidency of the stake; the second with the stake presidency, high council, and the three stake Priesthood committees; the third meeting will be with those called to the other meetings, and, in addition, quorum and group officers and leaders and ward bishops. Those invited to attend the convention, therefore, will be the Priesthood officers in the stake.

There will be one or more brethren from headquarters assigned to attend each convention.

The program of the convention will be devoted to a close-up examination of the conditions affecting the Priesthood quorums in the stake, Melchizedek and Aaronic. There will be reports, questions, round-

table discussions, and instructions. The purpose is to train Priesthood officers and leaders in their duties and how to meet and solve problems affecting the Priesthood. It is to be hoped that the convention will be a potent means of stimulating the quorums in their work and, therefore, will be productive of much good.

The conventions are not a part of quarterly conferences and in nearly all cases will be held at other times. Their purpose is to provide an additional means of helping to emphasize the importance of Priesthood and quorum work.

A questionnaire was sent out to stake presidents asking each one to say when he would prefer to have the convention in his stake. The great majority replied indicating the first quarter. To satisfy this desire it has been found desirable to schedule conventions in stakes near Salt Lake City on weekday evenings.

confidence in the Lord? His word—the Word of Wisdom—has been before the people of the Church for more than a hundred years. The researches, experiences and testimonies of able, learned men fully confirm the truth of the statements in the Word of Wisdom. Liquor and tobacco are “not good for man”—so the Lord said more than a century ago. Of course we are glad that scientists have found this to be true. But why should a Latter-day Saint show by his conduct a lack of confidence in the Lord?

With the help of the Lord every addict can overcome his habit. But he must use to the full his will power. The Lord will do the rest if he is sincerely and worthily sought.

Snowflake Seventies “Burn the Mortgage”

“THERE’LL be a hot time in the old town tonight,” declared the 83rd quorum of seventy of the Snowflake (Arizona) Stake, on November 29, 1941, as they invited the entire town of Holbrook to attend “the burning of the mortgage” of their residence project “to celebrate the paying of the last dollar against our house.” There followed an evening of games, refreshments and dancing.

Formal printed announcements of the debt-free project were mailed out stating that the 83rd quorum of seventy had pledged the rentals from their residence project in Holbrook for missionary work and quorum welfare.

NO-LIQUOR-TOBACCO COLUMN

Tunney's Article

GENE TUNNEY's article in the December number of the *Reader's Digest* on the evils of smoking has received nation-wide attention. The article is short, clear, and convincing. It is well worth reading. It has been called to our attention by many of those interested in our No-Liquor-Tobacco Campaign, all of whom highly commend it. Permission to reprint it in the *Era* has been granted, and it appears on page 17 of this issue.

The article also hits the cigarette propaganda that is carried on so persistently and so widely. It is said that the campaign for the use of tobacco costs American companies not less than thirty million dollars annually. Mr. Tunney tells how some of the testimonials for cigarettes are obtained—bought at big prices. Of course the article has caused a flutter among tobacco companies. The Lord speed the day when these companies may be subject to a national law demanding truthfulness in advertising.

in the Lord? Here comes along a nationally known athlete of a certain type who says smoking is not good for us and he is received with enthusiasm especially by young people. This is fine.

But the word of the Lord who made us, whose children we literally are—the creator of the universe and its contents in which we live and who certainly knows what is good for us—this word is given scant attention by many of us. Is it not strange? Do we lack



PRESCOTT, ARIZONA, FIRST BRANCH PRIESTHOOD GARDEN

The men in the picture are, left to right: L. Douglas Johnson, president of the M. I. A.; Ben Johnson, president of miscellaneous committee; Milford Johnson, second counselor, branch presidency; S. J. Johnson, group leader; H. D. Despain, first counselor, branch presidency; Ben J. Allen, personal welfare chairman; J. L. Allen, branch president; Kelley Shelton, counselor to elder's quorum president; Ernest Johnson, Elbert Johnson; and Verd Hanks, president of elder's quorum.

The picture was taken in the quorum's "Garden Project." A cabbage patch is on the left and bell peppers and green chili on the right.

CONFIDENCE IN THE LORD

The enthusiastic response to the Tunney article suggests a question. Do the Latter-day Saints lack confidence

Melchizedek Priesthood Outline of Study, February, 1942

TEXT: *Teachings of the Prophet Joseph Smith.*

LESSON 4

THE BOOK OF MORMON

(Read *Teachings of the Prophet Joseph Smith*, pp. 7, 17, 71, 93, 98, 119, 194, 267, 299-300; Isaiah 29:11-12; 2 Nephi 27; title page of the Book of Mormon; 1 Nephi 13: 38-40; 2 Cor. 13:1; 2 Nephi 29; *History of the Church*, Vol. I, chapter 6, Vol. 4, p. 537.)

- I. What the Book of Mormon Is
 - a. Title page—literal translation of last leaf of plates (7)
 - b. Found through ministrations of a holy angel (119)
 - c. Record of forefathers of the Indians (17)

- d. Contains word of God delivered to them
- e. Identifies Israel on this continent
- f. Predicts a glorious future for them
 1. Indians will one day be gathered by the gospel (93)
- g. Makes known the place of deliverance
 1. Zion to be built up in the land of America
 2. Ransomed of the Lord will come to it
 3. Pure in heart who are gathered to be delivered from the overflowing scourge and destruction

- h. Keystone of our religion (71, 194)
- II. Why It Came Forth (title page, 1 Nephi 13:38-40)
 - a. To make known to the remnants of Israel the covenants made with their fathers

- b. To convince Jew and Gentile that Jesus is the Christ
- c. To establish the truth of the Bible
- d. To bring together the testimony of two nations (2 Nephi 29:7-8, 13-14)
 1. That Jehovah is God
 2. That one nation is remembered like unto another
 3. That the Lord keeps his covenant with Abraham
- e. To fulfil prophecy (Isa. 29:11-12; 2 Nephi 27)

III. Translation

- a. By the gift and power of God (17)
- b. Plates translated by means of Urim and Thummim (119)
- c. Description of plates and engraved characters (*History of the Church* 4:537)
- d. Written in characters called "reformed Egyptian" (300)
 1. In language unknown to all other people
 2. No Greek or Latin on the plates
 3. Meaning of the word "Mormon"
 - a. Word stands independent of learning and wisdom of this generation
 - b. Means literally "more good"
- e. Translated by one not learned (Isa. 29:11-12; 2 Nephi 27)
- f. If faults, these are the faults of men

IV. The Testimony of Witnesses

- a. Truth established by mouths of two or three witnesses (2 Cor. 13:1)
- b. In the mouths of as many witnesses as needed (2 Nephi 27:14)
- c. The three witnesses
- d. The eight witnesses
- e. Proof of greatness of Nephites at

tested by remains and ruins of these mighty peoples (267)

1. Written testimony of Stephens (after Fuentes)

(Note: So great is the concern of the Lord for His children that He commanded His ancient prophets to keep records from which the Book of Mormon is taken, that this record might come forth in the last days "by way of the Gentile," and He sent His servant, Moroni, from His presence to reveal this record. Surely we, the members of the Church, should consider this record of enough importance to us to read it when the Lord Himself has taken such an interest in the work and in placing it in our hands.)

Discuss:

1. What distinct contributions to religious knowledge are made by the Book of Mormon?
2. In what way is it a "new witness for God"?
3. Describe what is known of the manner of its translation.
4. Why should every Church member read and understand the Book of Mormon?

LESSON 5

THE BIBLE

(Read *Teachings of the Prophet Joseph Smith*, selected passages, pp. 10-12, 53, 54, 56, 253, 278, 291, 327, 328, 343, 348, 369, 371; 8th article of faith; 2 Nephi 29:3-6; 1 Nephi 13:28-29; 1 Peter 1:25; 2 Peter 1:20-21.)

- I. The Bible is the Word of God
 - a. Eighth Article of Faith
 - b. The Lord's endorsement of it (2 Nephi 29:3-6)

- c. Result of divine inspiration (53-54) (See also 1 Peter 1:25; 2 Peter 1:20-21)

II. Its Worth and Importance to Mankind

- a. Search the scriptures (11)
 1. He who reads the Bible oftener will like it best (5-6)
- b. Teaches nature and character of God (343-346)
- c. Present valuable life lessons applicable to us (253)
- d. Contains commandments essential to salvation (12)
- e. For the good of man (53-54)
 1. To prepare them to be joint heirs with Christ (54)
 2. Revelations given to be obeyed, not trifled with (54)

III. Incorrect Translations of Bible Passages

- a. The Bible originally correct (327)
- b. Errors by ignorant or careless translators
- c. Unauthorized changes by designing, corrupt priests
- d. Typical mistranslations
 1. "It repented the Lord" (327)
 2. "Groanings which cannot be uttered" (278)
 3. Beasts vs. images or figures of beasts (291)
 4. "Therefore leaving the principles" (328)
 5. "The head God brought forth the Gods into the grand council" (348, 371)
 6. "Unto God and His Father" (369, 371)

IV. Omissions of Plain and Precious

Truths from the Bible (1 Nephi 13:28-29)

- a. Important items taken from Bible deliberately (10-11)
- b. Lost before its compilation in present form
- c. Omissions cause a great many to tumble
- d. Satan hath great power over them
- V. Provision for Correcting the Bible and Restoring Omitted Truths
 - a. Partially in the Pearl of Great Price
 1. Book of Moses
 2. Book of Abraham
 3. Matthew, chapter 24 (a revision)
 - b. Book of Mormon
 1. Inspired translation of passages quoted from the Bible
 - c. Inspired revision of Bible by the Prophet
 1. Things given to Prophet by inspiration of the Holy Ghost (365)
 2. Things hidden because of iniquity
 3. Scriptures to be given "even as they are in mine own bosom"
 4. When revision was made
 5. Prophet's intention to make a further revision
 6. Location of original manuscript and copy
 7. Revision published by the Reorganized Church
 - d. Revelation on the three degrees of glory (D. & C. 76)

Discuss:

1. What is the worth and importance of the Bible?
2. Cite instances of incorrectly translated passages in it.
3. Name plain and precious truth omitted from extant translations.
4. What modern scriptures supplement and correct the Bible?

LESSON 6

CHURCH ORGANIZATION

(Read *Teachings of the Prophet Joseph Smith*, pp. 21, 49-51, 55, 57, 75, 98-99, 109, 112, 138, 164, 223-224, 244, 245, 257-259, 318, 364, 365; sixth article of faith; Doctrine and Covenants 1:130; 3 Nephi 27:3-8.)

- I. The Church of Jesus Christ
 - a. Christ the head of the Church (318)
 - b. Church organization today the same as in Primitive Church (6th article of faith)
 - c. The only true and living Church upon the face of the whole earth (Doctrine and Covenants 1:130; 3 Nephi 27:3-8)
 - d. The Church and the kingdom of God the same (98-99)
 - e. Devil always sets up his kingdom at the same time in opposition to the kingdom of God (365)

II. Priesthood and Officers in the Church

- a. Priesthood is to direct man in the right way (364)
- b. The Church, like the body, composed of different members (244)
- c. Each has his distinct function (245)
 1. Component parts in a perfect machine
 2. If one member suffer, all suffer with it
- d. All offices in the Church are honorable (223-224)
- e. Differing duties of officers (21, 75, 109, 112, 164)
 1. Apostles
 2. High priests
 3. Seventies
 4. Elders

(Concluded on page 53)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

The Aaronic Priesthood

Twenty-second in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

SOME time during that month, August, 1830, on account of mobocratic threatenings and persecution, he [Joseph Smith] was obliged to move to Fayette, where the Church had been organized on the sixth of the preceding April. There he first met and baptized Edward Partridge, who became the first bishop of the Church. A revelation commanding the Church to gather to Ohio, was given in December, 1830. In January, 1831, at a conference in Fayette, another revelation was received in which occurs the following paragraph, foreshadowing the organization of the Aaronic Priesthood and the bishopric.

"And now I give unto the Church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the Church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this Church. And they that have farms that cannot be sold, let them be left or rented, as seemeth them good. See that all things are preserved; and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the Church.

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become

Standard Quorum Award Survey For 1941

STAKE and ward committeemen are urged to concern themselves earnestly with the immediate task of determining the eligibility of all quorums of the Aaronic Priesthood for the Standard Quorum Award for the year 1941. Stake committeemen should actively supervise this survey in all wards, working with ward bishoprics and Aaronic Priesthood committeemen until each quorum record has been thoroughly checked.

Many quorums in the past not receiving the award would have qualified had the records been carefully analyzed. Let's make certain that each and every quorum entitled to the award receives this special recognition from the Presiding Bishopric. Application blanks will be sent upon request.

as the Nephites of old. And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded." —Doc. and Cov. 38:39-40.

Joseph and his family, accompanied by Sidney Rigdon and Edward Partridge, left Fayette for Kirtland, Ohio, in the latter part of January, 1831, reaching their destination about the first of February. He there made the acquaintance, in a remarkable manner, of Newel K. Whitney, the future bishop of Kirtland, in whose family he resided for several weeks. A branch of the Church had been built up in Kirtland, through the preaching of Oliver Cowdery, Parley P. Pratt, and other Elders, but "false spirits had crept in among them." The Prophet, however, soon set matters to rights; Says he: "The plan of common stock which had existed in what was called 'the family,' whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord, and the false spirits were easily discerned and rejected by the light of revela-

tion." The "family" referred to was an association of Campbellites of Disciples, who had adopted, as well as they knew how, the communal idea of "all things common," like the Church of Christ anciently.

Adult Aaronic Priesthood Age Designation Changed to 21 Years

ROLLS and records for both Aaronic Priesthood and adult Aaronic Priesthood groups should immediately be set up to conform to the new ruling of the Presiding Bishopric that the names of young men bearing the Aaronic Priesthood are not to be transferred to the adult rolls until the age of 21 years. Heretofore, this transfer has been made at the age of 20. The ruling is effective from January 1, 1942.

Each young man bearing the Aaronic Priesthood is to be accounted for on his regular deacons, teachers, or priests quorum rolls, records, and reports, until he reaches his 21st birthday. If, for instance, a young man is ordained a deacon at 12 and is not advanced in the Aaronic Priesthood or to the Melchizedek Priesthood before he becomes 21 years of age, he remains as a member of record in his deacons quorum, and is to be accounted for in all regular quorum records and reports. The same is true as it applies to an ordained teacher or priest who is not ordained to the Melchizedek Priesthood before reaching his majority, or 21 years of age.

Both stake and ward Aaronic Priesthood and adult Aaronic Priesthood monthly reports, hereafter, will call for information in keeping with this age modification.

There should be no confusion on the matter of reports. Authorized deductions allowed for figuring Standard Quorum Award percentages, only, do not apply to regular monthly Aaronic Priesthood reports. The total quorum enrollment should include each deacon, teacher, or priest until he is either advanced to the Melchizedek Priesthood or becomes 21 years of age. In the latter case he is, thereafter, to be accounted for on the adult rolls, records, and report.



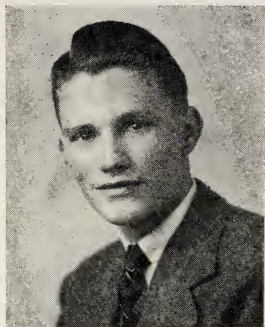
A group of fathers and sons of the San Francisco Stake are shown at left enjoying a two-day outing at the Boy Scout Camp Lillanthal, Fairfax, California. The outing was sponsored by the stake Aaronic Priesthood committee under the direction of Howard Wecham stake chairman, with Ray C. Hatch directing camp activities.

The two-day program was full of recreational features especially attractive to fathers and sons. An inspiring devotional exercise was also held, with stake President Howard S. McDonald, Dr. Theodore Martin, and stake chairman Howard Wecham as the principal speakers.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

YOUTH SPEAKS ON NON-USE OF LIQUOR



HARLAN SPJUT

(Address of Harlan Spjut, a priest, delivered in the tabernacle, Salt Lake City, October 3, 1941, as part of the proceedings of the special Aaronic Priesthood leadership meeting held under the direction of the Presiding Bishopric.)

THE priests of the Church are very much concerned with the problems of tobacco and liquor. The Aaronic Priesthood is the group which is seriously confronted with temptations to use these narcotic poisons. We intend to stand our ground as true Latter-day Saint youths and live as we know we should.

In the first seven years after the repeal of prohibition, the American people spent twenty-one and one-half billion dollars to break up homes, to cause men to lose their jobs, their self-respect, their health, and to cause many serious and fatal accidents. This twenty-one and one-half billion dollars was spent for liquor in the United States during the seven-year period.

Dr. Charles Mayo, a noted surgeon, once said:

You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts, and in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor. Remember it's the brain that counts.

There are thousands who say, "Think of the great revenues for our state and federal governments which come from the sale of liquors!" Do we as Americans want to maintain our government on the revenue coming from the sale of a product which leaves want and ruin in its wake. No, we do not. We must awaken to the crisis that liquor is bringing upon us.

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (Doc. & Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
 - b. As an officer?
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for February, 1942

HONESTY

AMID the thunderings of Mount Sinai, God gave to Israel the ten commandments, two of which specifically deal with honesty.

"Thou shalt not steal" came as a sharp denunciation of this unrighteous act. Why should men steal from one another? Can anyone have pride in possessing that which belonged to another? Can an individual hope to profit from the proceeds of the sale of stolen wares? The thief is his own accuser. Even though his theft is undiscovered, he has that incompatible feeling within him which makes him ashamed of his own acts.

"Thou shalt not bear false witness against thy neighbor" thundered from the mouth of God and challenged every living soul to a crusade against vicious lying or evil speaking of one another. What can it profit any man to misrepresent or to speak an untruth? The person who seeks to establish himself at the expense of his neighbor is building upon a foundation sure to crumble in time, to his utter shame.

To be known for being dishonest, whether it be stealing or bearing false witness, or any other form of dishonesty, is to make one worthy of social and righteous contempt.

On the other hand, consider the worthiness of the man who is honest and fair in all his dealings. How welcome in all society is he who speaks well of his fellow men or holds his tongue in silence. He is the person who pleases and loves, and, therefore, is loved of God.

Members of the Church should be known for their honesty and truthfulness. Let us continuously look to our own lives and examine ourselves carefully with a prayer in our hearts that the Lord will give us the power to recognize our weaknesses and the strength to overcome them.

Many young people have the ill-gotten notion that the drinking of intoxicating beverages gives them that grown-up feeling. They seem to delight in showing off to others as to the amount of liquor they can consume. Little do they realize, or from all appearances seem to care, that they are heading in a direction which is certain to bring upon them the disgust and pity of their fellow men.

The public itself contributes immeasurably to popularizing the drinking habit. It laughs at the drunkard's foolish antics, whether they be upon the street, flashed upon the movie screen, or elsewhere. We are amused at printed jokes and cartoons in newspapers and magazines. Let us not be among those who thus encourage the drunkard in his foolish indulgences.

OFFICIAL LETTER OF INSTRUCTIONS

SUBMIT NAMES FOR TEMPLE WORK ON FAMILY GROUP RECORD

December 11, 1941.

Dear Stake Chairman:

As foreshadowed in our letter of November 3, 1941, it can now be officially announced that the new plan of submitting names for temple work will go into effect January 1, 1942.

After that date all names to be submitted for baptism and endowment are to be copied (preferably typed) on the revised form of family group record. . . . This group record should be brought or mailed to The Index Office, 80 North Main, Salt Lake City, Utah. There it will be censured to see if correctly made out with adequate identification, exact source of information, name of heir, name and address of patron, and other facts called for on the sheet.

If approved by the censor department, this record sheet will be checked at the temple index bureau to determine if any ordinance of baptism or endowment has been previously administered for any person named on the record. If it is discovered, for example, that the husband and two of the children—those named on lines 2 and 5—are already baptized and endowed, the dates of these ordinances with the name of the heir and the relationship of this heir to the dead will be copied in the spaces provided opposite these names. This is so the patron may record these dates in his own family record.

The names of those found to be not endowed will be approved for ordinance work. The Genealogical Society will then make a typewritten copy in duplicate of this group sheet you have sent, one to serve as a *temple copy*, the other as the *archives copy*; and the sheet sent in by the patron, with the addition of the ordinance dates and names of heirs inserted, as mentioned above, will be returned to him.

From the typewritten copy we have made, index cards will then be typed in duplicate. The carbon copies will be filed in the index bureau to prevent any other person receiving approval to do ordinance work for these same individuals. The originals will be placed in envelopes bearing the name of the heir, and the name and address of the patron or person who submitted the names. These envelopes will be sent to whichever temple the patron may designate, and held in readiness for baptism and endowment. Both ordinances will be done from the card.

These cards will be photographed at the temple for their temple record after the baptism ordinance, and again after the endowment; then they will be returned to the Genealogical Society of Utah. There dates of baptism and

endowment will be entered on the two copies of the group sheet which has been typed. Then these original index cards will be filed in the Index Bureau, replacing the duplicates there, which have now served their purpose of preventing duplication.

When a sufficient number of family group records for one patron are ready for sealing, he will be notified by the Genealogical Society and requested to inform them when and at what temple he will do the sealings, and whether he will provide his own proxies for the sealings. The society will then send the *temple* copies of these group records, which are ruled so as to be suitable for sealing, directly to the temple so designated. There the names of proxies will be inserted. Following the sealing each group record, bearing now the date of sealing, names of officiator, witnesses and proxies, will be photographed; and then returned to the Genealogical Society. There the sealing date will be recorded on the *archives copy*. The temple copy will finally be returned to the patron, and he may preserve this complete record, giving dates of baptism, endowment and sealing, as part of his own family record.

Since under the new plan patrons will have to make out only one record form—the revised family group record—emphasis must be placed on how to prepare it correctly. Kindly call together your stake and ward committeemen as soon as possible, and acquaint them with these facts. We enclose enough copies of this letter so there may be one for each ward chairman in your stake. Urge them to make due announcement of the change in their wards.

In the discussion with your workers points may be raised which require these instructions:

1. The *complete family* should be entered on the group record. If the names of a husband and wife only can be found, submit their names on the sheet; for it is anticipated that later research will reveal the names of all the children, at which time they can be added to the record. Submit the names of *all* children in a family, including those who died under eight years, and also those who have been previously baptized and endowed and even sealed.

2. Names of isolated individuals unconnected by record as yet with either a father, mother, wife or husband, or child, should be retained by the patron as a subject for further research, until at least one such relative can be given. Exceptional cases will be considered on their merits.

3. Be specific in citing the source of information for facts shown on the group sheet sent in for temple work. If it is a printed volume, give the title of the book and page where this particular record will be found. If from a family record, name the person who compiled it, as "Family Record of George Mason, Jr." If the data were obtained from a living person, give his name and address. If from a vital record or a parish register, name the town or parish and the record, as "Mansfield Vital Records" or "Norton Parish Register."

4. The new family group record form may be obtained from the Deseret Book Company, 44 East South Temple, Salt Lake City, at the price of seventy-five cents a hundred, if bought over the counter, or eighty-five cents a hundred if sent by mail postpaid. But the old price of 10c per dozen will continue.

5. The old form of family group record can still be used for private family records or for sending copies of completed records to the Church Record Archives.

Sincerely your brother,
JOSEPH FIELDING SMITH,
Church Historian and Recorder.

WHY ARE WE AS WE ARE?

By Walter M. Everton

LAST Sunday we went to the Sunday school union meeting and just through force of habit we drifted into the genealogical department. There was some discussion as to the reason why folks are like they are. Why will some men become intensely interested in genealogy—so interested that they seldom if ever miss a genealogical meeting, convention or class, and so interested that they take part in the discussion in the class and yet they do not know and are not trying to find out the names of their great-grandparents.

A few years ago there appeared in this department an editorial about the man who spent ten years of his life doing temple work and five minutes in genealogical research. Needless to say he was not successful in finding a record of his ancestors. Why did he give up so easily on this most important work?

Why is it that such a large part of the Latter-day Saints are like this man? They believe in salvation for the dead; they go to the temple, but they are doing nothing about their own ancestors.

Why is it that such a very small part of the Latter-day Saints have ever been inside of the Utah Genealogical Library? This library, one of the best in the world, is sponsored by the Church, so that it will be possible for most of the Latter-day Saints to find something about their ancestors. There are many

(Concluded on page 51)

CHURCH-WIDE HYMNS FOR JANUARY, FEBRUARY, AND MARCH

SUGGESTIONS FOR ORGANISTS

By Alexander Schreiner,
Of the General Music Committee
and Tabernacle Organist

THREE excellent hymns have again been chosen by the general music committee to be sung in our sacrament services during the first three months of this new year. Though they are not widely known, they deserve to be used because of the splendid spiritual messages which they contain. For January, the hymn selected is number 150 in the L. D. S. Hymn book, "Father in Heaven, We Do Believe the Promise Thou Hast Made." For February, the hymn is number 164, "Ye Sons of Men"; and for March, number 23, "A Poor Wayfaring Man of Grief."

In all these hymns the organist will do well to lead out boldly with a fairly full sound. This will help the congregational singers learn the tunes and will encourage them to try to sing them, even though timidly at first.

January, 1942, "Father In Heaven, We Do Believe."

In the first of these hymns the repeated chords require slight separation in order to give good articulation. The ends of each of the four phrases need to be treated gently in the matter of time. Follow the singers and the director carefully at these points, so that comfortable breaths may be taken. A nicely discernible sixteen-foot bass played legato will add fine dignity. Consider the given tempo indication and do not rush.

February, 1942, "Ye Sons of Men"

The second hymn is a stately chorale. The ends of the first and third phrases require comfortable pauses both for musical reasons as well as to allow breathing. This is a hymn in a "grand" manner, deserving a powerful, legato rendition. A strong, deep bass will lend splendid weight.

March, 1942, "A Poor Wayfaring Man"

Follow the singers carefully in "A Poor Wayfaring Man." They will surely wish a pause and perhaps even a slight retard at the ends of the second and fourth lines. Strive for a good legato. In such places where the bass and tenor notes are beyond the reach of the left hand, the tenor part may usually be included in the right hand. Where this solution is not possible, as near the end of the second and fourth lines, small hands may help themselves by playing the bass notes an octave higher than written.

General Advice

The organist who loves the Lord will also love His worshipping people. His hymn accompaniments will therefore be sympathetic at all times. He will never take issue with the singers in the manner of musical interpretation, nor impose a tempo contrary to one which the singers like to sing. On the other hand, he may gently lead the mass of song by means of the superior strength of the organ, giving support and steadiness, and perhaps even a measure of sublimity.

CAUTION TO ACCOMPANISTS

By Dr. Frank W. Asper,
Of the General Music Committee
and Tabernacle Organist

ONE aspect of music about which very little is known is the art of the organist who accompanies the choir and congregation. In fact, it is hardly understood by anyone except the director and the organist himself.

Of all the qualifications that go to the making of an indispensable organist, the ability to read and play well correctly and fluently at first sight is the most important. His repertoire may be varied and extensive, his temperament sympathetic, and his power of adaptability remarkable—these are necessary qualifications, but they are of little avail unless supported by the ability to read at sight. There are some very good organists whose sight-reading is comparatively poor, while others, with very inferior equipment, are excellent sight-readers, but almost any intelligent person can reach competence by steady and continuous practice while observing some very simple rules.

Before starting to play a piece of music, an accompanist should be careful to notice all preliminary details, such as clefs, key-signature, time-signature, and tempo marks. This advice may seem superfluous, but everyone of experience can tell of tragedies that have happened through the neglect of these fundamental things.

Everyone is so accustomed to the treble clef for the right hand and the bass clef for the left, that it sometimes happens that the number is well under way, when it is discovered, too late, that the hands should be reversed.

Usually the key-signature is noticed, but once in a while a number may start in a minor key. The performer has not observed the key-signature, but he sees what he thinks is a major chord, and goes blithely on his way until he is upset by an accidental, and much to his dismay he has to change from major to minor mode during the introduction, with too apparent prominence. A very common error is, at first glance to notice some chords that look as if they should be in flats; the accompanist takes it for

granted that the piece is written in flats, when suddenly some accidentals appear which seem out of place, or the piece changes abruptly to another key. This often means disastrous results.

The tempo mark should be carefully considered. Just because the piece has an array of black notes, many inexperienced players jump to the conclusion that they should be played fast. Nothing will give the singers in the choir as much of a feeling of insecurity as hearing an introduction played at an incorrect speed.

Those who wish to improve their sight-reading should devote a few minutes a day to the playing of works with which they are unfamiliar, choosing on no account works that are technically too difficult. It is astounding what a little time thus spent will do in a short while. From the very beginning the player should imagine that he is performing the piece in public, and that he must not stop. At the same time, he should try to notice as many details of expression as possible. After having played the piece to a certain point, he should go back and play it a second time, and again a third, taking note of how many of the details he at first overlooked, and always trying to remedy the things that he at first missed.

SUNDAY SCHOOL ORGANIST AT SEVEN YEARS OF AGE

ONE of the youngest organists in the Church is believed to be seven-year-old Karla Dayle Smith, daughter of Mr. and Mrs. Dale Smith of Sanford, Colorado. Karla Dayle is the assistant



organist in the Sanford Ward, San Luis Stake, Sunday school. She plays thirty of the Sunday school songs without error. In addition she has accompanied her school class in their singing lessons for two years.

Karla Dayle has received all her musical training from her mother, who is an accomplished pianist. She began playing when four and one-half years of age, and now plays fourth grade music. (Reported by Mrs. Ross Savage.)

Mutual Messages

New Year's Greetings

THIS eventful year comes to a close. Another year, heavy with portent, is upon us. As we contemplate the faith and diligence of the officers, teachers, and leaders of the M. I. A. throughout the Church during the past year, we are filled with gratitude to you for the faithful and efficient service you have rendered in the carrying out of the M. I. A. program.

Now as we enter upon another year of service, we are confident of your continued enthusiastic efforts to develop, through our program, faith and joy and good will in the hearts of those who participate in the program you are conducting.

We are confident too, that the rich blessings of the Lord will be poured out upon you as you devote yourself to His cause, to promote truth, righteousness, peace, and good will among His children. And to lead them to a knowledge of and a devotion to the restored Church of Christ in which we serve.

We extend to you the heartiest greetings of the season and all good wishes for your welfare and happiness. May the coming year bring you a fulness of joy and satisfaction in your sacred labors, and may the Lord bless and preserve you always.

Sincerely,

Lucy L. Mow
Lucy L. Cannon
Burton K. Farnsworth

Gen'l Superintendency Y. M. M. I. A.

Lucy L. Cannon
Helen S. Williams
Verna W. Goddard

Gen'l Presidency Y. W. M. I. A.

Executives

DRESS STANDARDS

WE are carrying on another season of activities including road shows, dancing parties, demonstrations, and dramatic productions. We earnestly request that our stake and ward officers and community activity committees give special attention to our standards in dress. We quote from our current *Executive Manual*, page 20:

MODESTY AND SIMPLICITY IN DRESS

A discussion on standards without the subject of dress being included would be quite incomplete. From the early days of the Church, its leaders have endeavored to instill the principles of modesty into the understanding of its members. It is requested that in no public gathering of any kind shall participants appear in shorts, transparent gauze-like materials, or in backless and sleeveless dresses. "We cannot tolerate the indecent or immodest exposure of the body in our amusements, and shorts, tights, extreme evening dresses, bathing suits, and like attire constitute such exposure."

This applies particularly to our dancing parties and dance demonstrations; also to Road Show acts. All M. I. A. officers are asked to explain, with kindly tact and delicacy, these standards to our young people and win their willing cooperation.

We are well aware of what the general customs are with regard to dress and costumes, and it is because of their quite general acceptance that we must be particularly on our guard. We are conducting activities in the Church of Jesus Christ for the definite purposes of promoting faith and to produce spiritual and moral uplift. We are quite convinced that the excellence and charm of our production lies in the beauty of character and spirit of our young people and in their modesty and wholesomeness. It therefore calls for greatest care on our part to preserve these altogether desirable and admirable qualities.

We are asking our officers and leaders, therefore, that this matter of dress standards be made a part of our regular instruction and supervision year by year until these high standards are permanently established.

327 C Street
Salt Lake City, Utah

The Improvement Era
50 North Main Street
City

Gentlemen:

I AM pleased to submit to you a song composed by Mrs. Bertha Nielsen, *Era* Director of Ensign Stake, which may be of interest to you. We used it last year in our *Era* campaign, but we neglected to send it in to you.

"THREE CHEERS FOR THE E-R-A"

Tune: O Columbia the Gem of the Ocean

The Voice of the Church sounds today;
It is calling to you and to me.
'Tis the voice of our leaders proclaiming
The Truth that will soon make us free,
In this world filled with strife and confusion
It will lead us on to victory,
The Voice of the Church sounds today;
Three cheers for the E-R-A.

Three cheers for the E-R-A.
Three cheers for the E-R-A.
The Voice of the Church sounds today,
Three cheers for the E-R-A.

Sincerely yours,

(Signed) BEULAH GLADE,
President Ensign Stake
Y. W. M. I. A.

Special Interest

Dr. George H. Hansen and Marba C. Josephson, chairmen; Aldon Anderson, Dr. Philo T. Farnsworth, Angelyn Warnick, Ethel S. Anderson, Katie C. Jensen, Aurelia Bennion.

THE Special Interest committee regrets to announce the passing of Dr. Lyman L. Daines, who has been an invaluable member since the inception of this work. (See story, page 29.)

(Continued on page 48)

Mutual Messages

(Continued from page 47)

M Men-Gleaners

Dr. W. Creed Haymond and Hazel Brockbank, chairmen; Dr. Wesley P. Lloyd, Dr. Franklin S. Harris, Dr. L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Dr. Le Roy J. Buckmiller, Marie Waldram, Ileen Ann Waspe, Freda Jensen, Minnie E. Anderson, Vella H. Wetzel

M MEN-GLEANER READINGS-OF-THE-MONTH—JANUARY

WE promised the M Men-Gleaners a mystery novel for January and here it is: *Two Feet From Heaven*, by Percival Christopher Wren.

Percival Christopher Wren is descended from a near relative of the great Sir Christopher Wren, builder of the famous St. Paul's Cathedral in London. Percival Christopher served as a trooper in a crack British cavalry regiment; as a legionary in the French Foreign Legion; and as a major in the India defense force. Before he began to write, he was in turn a sailor, justice of the peace, schoolmaster, physical culture expert, and explorer. His most famous book is *Beau Geste*. He passed away in London on November 23, 1941, at the age of 56.

As for the story itself, much cannot be told about it, else there will be no mystery, but we do recommend it for the kind of reading which is interesting and exciting, modern and informative.

The story is divided into six parts and an epilogue. Part I is called "A Girl and Two Men." The setting is London—Cockney London. The action begins quickly and promptly. There is a murder—a murder in self defense. We hardly meet the sullen man who sits with his back to us. All we hear is the girl—the girl defending him because she loves him.

Part II introduces "The Vicar of Little Pudding and Jacintha, His Wife." Little Pudding (rhymes with budding), a little village in the south of England, has changed scarcely at all since Norman times. Of all that is interesting and beautiful in the village the artist, Denzil Marindin, finds Jacintha Neystroke the most beautiful, and her husband, Richard Neystroke, the most interesting. Thus we are introduced to the three people whose stories converge to make this interesting plot.

Part III introduces "Ilder in Arcady"; Part IV "Richard Neystroke Remembers"; Part V "Ilder Out of Arcady"; and Part VI "The Vicar Feels Better."

The whole story is told in a series of flashbacks and in Neystroke's grudging confessions to the matron of a nursing home in which he is a patient.

There is a chapter on life at Oxford which is most informative and interesting about this, one of the world's most famous schools. There is a picture of Cockney London that is worth the book's price.

It is finally—a study in the effect of crime and reveals the conflict between good and evil in the soul of a man. It is a character study of an escapist and the workings of the mind of a man who fears his sin will be found out. In many ways it is comparable to Hawthorne's classic, *The Scarlet Letter*.

We were just ready to send our notes to *The Improvement Era* when the editor of the book section of the *Era* handed us another mystery novel to read. Now we cannot let our recommendation go to press without adding the name of this new book because we feel that it would be your loss not to know about it. In all respects it is the equal of *Two Feet From Heaven*.

The author, James Hilton, also wrote *Lost Horizon* and *Good-bye, Mr. Chips*. The title of this new book is *Random Harvest*. The mystery is even deeper and more breath-taking than that in *Two Feet From Heaven*, for it is not revealed until the very last paragraph of the last page.

Random Harvest is the story of a man who was. The setting is England; the time, the years before the present war. The man is a world war soldier who lost his memory. The girl was "dressed in a long mackintosh and a little fur hat, like a fez, under which brown straight hair frames a friendly face." The girl "is dressed in a long mackintosh and a little fur hat, like a fez, under which brown straight hair frames a friendly face." No, we have not repeated ourselves. There are two girls, and they both wear fur hats like a fez. And then, of course, there's the man's wife who never seems to understand. And there's a play called "Salute the Flag" which has much to do with the mystery. For those people who know London, there are Roldini's Restaurant, Pimlico Road, St. John's Wood, Mile End Road, Home and Colonial and Lyons. And for those who know England, there are Liverpool, Manchester, Cheltenham, and Brighton, as well as a country village called Beaching Over, where you can see five counties from the top of the hill, and where everything at last turns out happily ever after.

But we cannot tell you more. We want each reader to enjoy the full thrill of discovery in reading Mr. Hilton's touching love story.

So M Men and Gleaners, January cannot have one dull moment if you choose these good mystery novels.

M MEN AND GLEANERS GIRLS OF SAN LUIS OBISPO

L. D. S. BRANCH

By P. F. C. Carling D. Allen

Camp S.L.O., Nov. 15, 1941

FOR the information of Church members I should like to tell a few of the many successful activities sponsored by the San Luis Obispo branch for the enjoyment and development of the young people in this area.

Approximately once every two weeks, since the arrival of the Utah soldiers in Camp San Luis Obispo, the branch has sponsored very successful dances at the branch recreation hall.

The branch has also offered opportunities for many young people, now away from home, to participate in all religious gatherings. One of the most interesting gatherings was a Mutual Sunday evening service under the auspices of the M Men and Gleaner Girls, and held in the one hundred fifteenth Engineers Chapel at Camp San Luis

Obispo. The theme followed out was "The Function of the Home in Character Development." The whole meeting seemed to have been designed especially for us who are now out from under the influence of our homes. Under such varying circumstances as these, one realizes and appreciates the unsurpassed teachings and examples of clean living set up by the Latter-day Saint home.

Fireside chats have been so well planned and interesting that it has become necessary to hold these meetings in the branch recreation hall to accommodate the group.

The set of Church records entitled "The Fulness of Times" used in connection with the study of the Book of Mormon, has proved to be very interesting. Non-members of the Church are especially attentive to this study.

The officers to whom much of the credit must be given for the success in M Men and Gleaner Girl group leader are: Marjorie Gottfredson of Richfield, Utah, president; Margaret Luth of Richfield, vice-president; Marie Ann Roskelley of Salt Lake City, secretary and treasurer; and Patricia Beal of Richfield, historian. As M Men group leaders, Colonel Wm. F. Weiler, Chaplain Theo. E. Curtis, Jr., and Warrant Officer Milton L. Perkins (class leader), all of the 115th Engineers Regiment, Kent S. Christensen of Ephraim, Utah, president; Grant McMullin of St. George, Utah, vice-president; Earl Hafen of St. George, secretary and treasurer; Dale Norby of Salt Lake City, historian; David R. Cheney of Ephraim, Utah, drama manager; and Carling D. Allen of Kingston, Utah, reporter.

Explorers

M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles, Dr. L. A. Stevenson.

CARRY ON PROGRAM FEBRUARY 1, 1942

THE Carry On plan of promotion for one age group to the next was announced by the Y. M. M. I. A. and Primary Association general boards in 1938. The ultimate purpose of the plan is effectively to maintain continuous advancement from the Primary to the M. I. A. and active membership of every boy in the M. I. A. department in which he belongs. Such a purpose has two aspects—(1) to recruit every boy into active membership in the M. I. A. and (2) to make certain that no losses in membership occur in the transfer of boys from one age group to the next.

Both of these phases of the problem are adequately provided for in the Carry On pamphlet, which is available at the Y. M. M. I. A. general offices, 50 North Main Street, Salt Lake City.

Mutual Messages

The Carry On plan has clearly demonstrated the need of close, unselfish cooperation between department leaders. The guide leader in the Primary Association should generously glorify to members of her group the opportunities of membership in the Scout troop; the scoutmaster should unselfishly point out to his troop members the values of Exploring, constantly directing the attention of the Scout to the day when he may move forward into the Explorer troop; the Explorer leader should develop the same attitude toward the M Men department.

To facilitate such a cooperative spirit between age group leaders it is now recommended by the general boards of Primary and Y. M. M. I. A. that a permanent committee be elected in each ward to sponsor and motivate the Carry On plan.

The personnel of the ward Carry On committee should consist of the following:

M Men supervisor

Explorer troop committeeman—responsible for membership

Boy Scout troop committeeman, or leader acting as Trailbuilder-Scout coordinator

Primary Guide guardian.

An M Man and Explorer, each responsible for membership in their respective departments, may be invited to serve either actively or as associates to the committee.

The Y. M. M. I. A. manual counselor and a member of the Primary presidency should serve as advisory members. The ward president of M. I. A. should appoint one member of the committee as chairman.

FUNCTIONS OF THE COMMITTEE

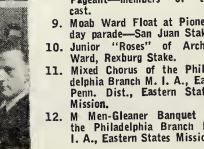
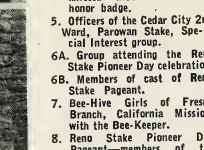
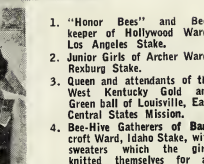
The committee should meet at least twice annually, namely before August 1 and January 1, for the following purposes:

1. To prepare for the public presentations of the Carry On programs in September and on February 1, respectively.
2. To discuss methods of improving inter-departmental relationships in an endeavor to facilitate the transfer of all boys from one group to the next at the proper time.
3. To make plans to conduct effectively the Carry On programs at other seasons of the year in accordance with the proposed plan of the general boards of the Y. M. M. I. A. and the Primary Association.

The Sunday evening service, February 1, 1942, should be in the form of a Carry On exercise of all eligible boys and young men of the M. I. A.

Before February 1, the names of all boys eligible to be transferred from one department or group to the next should be compiled as a result of a thorough survey of the ward records. The boys should have been contacted by the proper leaders and prepared for their important step forward. Someone should be responsible for having each candidate present. Parents of all boys

(Continued on page 50)



1. "Honor Bees" and Bee-keeper of Hollywood Ward, Los Angeles Stake.
2. Junior Girls of Archer Ward, Rexburg Stake.
3. Queen and attendants of the West Kentucky Gold and Green ball of Louisville, East Central States Mission.
4. Bee-Hive Gatherers of Bancroft Ward, Idaho Stake, with sweaters which the girls knitted themselves for an honor badge.
5. Officers of the Cedar City 2nd Ward, Parowan Stake, Special Interest group.
- 6A. Group attending the Reno Stake Pioneer Day celebration.
- 6B. Members of cast of Reno Stake Pageant.
7. Bee-Hive Girls of Fresno Branch, California Mission, with the Bee-Keeper.
8. Reno Stake Pioneer Day Pageant—members of the cast.
9. Moab Ward Float at Pioneer day parade—San Juan Stake.
10. Junior "Bees" of Archer Ward, Rexburg Stake.
11. Mixed Chorus of the Philadelphia Branch M. I. A., East Penn. Dist., Eastern States Mission.
12. M Men-Cleaner Banquet of the Philadelphia Branch M. I. A., Eastern States Mission.

Mutual Messages

(Continued from page 49)

being transferred should be invited to be present.

RECOMMENDED PROGRAM FOR SUNDAY

EVENING SERVICE, FEBRUARY 1.

Introductory remarks: What is the Carry On plan—ward Carry On committee chairman (explanation of the exercises).

Trailbuilder to Scout

It is suggested that part A, exercises No. 2, page 10, of Carry On pamphlet and part B, exercises No. 2 or 3 be used for the Trailbuilder-to-Scout part of the program. This may be followed by two short talks by members of the Scout troop.

1. The theme project for Boy Scouts
2. Scouting meets a boy's needs

Scout to Explorer

It is suggested that part B, exercise No. 1, be used for transferring Boy Scouts to the Explorer troop.

- Program numbers from Explorer troop
1. Explorer songs—See new M. I. A. song book
2. Talk—"The Arrowhead Award and how it helps an Explorer to become a better Latter-day Saint"—an Explorer (Instead of this talk, the dramatization "The Message of the Arrowhead Award" may be presented. Mimeographed copies were sent to stake superintendents for use in stake conventions)

Explorer to M Man

An adaptation of the exercise on page 26 of the Carry On pamphlet should be used, followed by a talk by an M Man who is a former Scout—"How Scouting Supports the Aaronic Priesthood."

As each young man is introduced into the M Men department the Explorer leader should review briefly his record as an Explorer and extend to the candidate his best wishes in behalf of the Scout organization of the ward.

WHAT SHOULD BE DONE IN JANUARY

1. Vanball: participate in stake tournament.
2. Attainment Recognition Plan: conduct an intensive campaign for First Honor Explorers.
3. Arrowhead Award: emphasize requirement No. 4. Plan to give every Explorer in the troop an opportunity to make a public appearance on an M. I. A. program.
4. Sunday Evening Service—Feb. 1: This is Scout Sunday; plan to have Explorers play a prominent part on the program.
5. Social Conduct at the Dinner: Discuss plans for this joint feature scheduled for Feb. 3, with the Junior Girls.

VANBALL

The Intermountain vanball tournament will be held Feb. 27 and 28, 1942, at the Desert Gym, Salt Lake City. Sixteen teams, representing all stakes of the Church, will participate.

EXPLORER TROOP MEETINGS

The greatest possible care should be taken by Explorer leaders to utilize every minute of the weekly troop meeting efficiently. The following suggestions are offered to guide leaders in planning and conducting these very important contacts with Explorers.

1. Explorers should respect our houses of worship and local leaders. They should be quiet, observant, and gentlemanly in their conduct during M. I. A. meetings.
2. Explorer troop meetings should be held for at least one hour each week, which necessitates dismissal of the troop before the M. I. A. assembly period.
3. It is desirable for the troop to conduct its own closing exercises occasionally. If this is done it should only be with the approval of the local M. I. A. executive officers.
4. Troop meetings should be characterized by an order of business including:
 - a. Opening period
 - b. Business and announcements
 - c. Committee meetings and reports
 - d. Instruction, demonstration, etc.
 - e. Closing period
5. Troop members should do something constructive in troop meetings. Merely to sit and listen each week is not Exploring.
6. Every Explorer troop meeting should be characterized by a spiritual and religious atmosphere.
7. In every troop meeting something should be done or said about advancement.
8. A trained leader should supervise each troop meeting.

Junior's

Emily H. Bennett, chairman; Gladys Harbertson, Grace C. Nesten, Lucien J. King, Polly R. Harg, Erda Williams, Grace N. Stewart.

HAPPY New Year, dear Junior leaders and girls.

The coming month presents opportunities for much enjoyment and satisfaction for delightful evenings. Are your plans complete for the Explorer-Junior feast of fun, food, and frolic, Feb. 3? Dining should be a more gracious occasion in the lives of our young people because they have learned the little niceties that make living more rich and pleasurable.

We are hoping that you stake leaders now have plans in hand to make the Junior Festival a glorious event. On the first Tuesday of March every stake in the Church will be holding this festival. What an inspiration to know that on that night thousands of our girls will be celebrating the privilege of being choice Junior girls of our great

M. I. A. Let every part of the evening emphasize the thought, "We're Latter-day Saint Junior Girls, and we're proud and happy to live by the standards of our wonderful Church."

On January 27, we'll enjoy another evening with the question box. Leaders, we beg of you to answer every question sincerely, completely, and authoritatively. Be sure to secure correct, orthodox information for your answers. This is your great opportunity to get close to your girls. Have every girl leave feeling that America is indeed a choice land.

Now is the time attendance sometimes begins to drop off. Use every possible means at your command to encourage attendance. Your class officers will be of great assistance in having every girl at M. I. A. each Tuesday evening these coming months.

Are your lessons attractive and inspirational? They will be the means of keeping the girls in M. I. A. if you are willing to pay the price of success, hours of studious prayerful preparation and constant, loving, friendly understanding. May joy and success be yours throughout the rest of the season of M. I. A.



D. E. Hammond, chairman; Wayne B. Hales, George Stewart, John D. Giles.

FROM the many stories submitted in the contest sponsored by the Boy Scout department of the Young Men's Mutual Improvement Association, three were selected for publication in *The Improvement Era*. The first prize winner was Reed Brown of Koosharem, Utah, whose story, "The Mother of



REED BROWN, FIRST PRIZE WINNER IN SCOUT STORY CONTEST.

Grass Valley," appeared in the October, 1941, issue. Two other stories will also appear, "A True Pioneer Story," written by Earl A. Checketts, Jr., and "The Story of the Life of Louis Deschamps," written by Francis Deschamps.

Prizes will be awarded to several others whose stories about their ancestors proved unusually good.

Mutual Messages



Bee-Hive Girls

Bertha K. Tingey, chairman; Margaret N. Wells, Lucy T. Andersen, Ann C. Larson, Marjorie Ball, Helena W. Larson, Florence B. Pimock.

ON November 15 a new column appeared in the Saturday issue of *The Deseret News* which is of interest to all Bee-Hive Girls throughout the entire Church.

The new column bore the heading, "The Honey Comb of the Bee-Hive Girls," and contained vital news items of current happenings of Bee-Hive groups throughout Salt Lake stakes.

The column aims at Churchwide publication, however, and *The Deseret News* will welcome stories from any Bee-Hive editor.

Here is the set-up:

Each stake appoints a girl stake Bee-Hive editor. She in turn names reporters in each ward in her stake. Ward reporters write up their ward buzzes, activities and achievements and turn them into the stake editor. She eliminates material she deems unimportant and forwards it by mail to Miss Marjorie Ball of the Y. W. M. I. A. General Board at 40 North Main Street, Salt Lake City.

Miss Ball in turn cuts the less important items and sends them in to the Bee-Hive editor at *The Deseret News*.

All stories must bear the ward reporter's name, address, the ward, and stake. The stake editor in turn must place her name and position as stake editor.

Editors should use caution in sending only important items in for *The Deseret News* Bee-Hive column. Unimportant parties and games should not be reported as the column will only be able to handle a minimum of most important happenings in each stake. News items should be kept timely. Advance information on coming events will be better than reports on events which are a week or two old.

Stake Bee-Hive supervisors are urged to organize editors and reporters and forward material to the General Board for publication in *The Deseret News*.

It is recommended that the following style be used in editing news:

Bee-Keeper Jane Doe rather than Sister Doe. (Always use Bee-Keeper's full name.)

Swarm instead of class or group.

Indicate rank.

Use girls' names acting on committees or participating on programs, etc. (Names make news.) Cannot use articles unless names are given correctly.

Since *The Deseret News* is instructing the stake editors in Salt Lake stakes in the style of news that is acceptable to the paper, we suggest that the outside stakes and wards watch for the Bee-Hive column, "The Honey Comb of the Bee-Hive Girls" in Saturday's *Deseret News* and use the same style.

Deadline for news is Wednesday evening.
Encourage your friends and parents to read your section in the *News*.

"THE SKYLINE"

The Skyline made its debut on Broadway for the first time in November. It is a five-page newsgram published by the New York Stake Mutual Improvement Association, 2166 Broadway, N. Y., and containing stimulating information about things to come, highlights of the M. I. A. program, and reporting contest results between the wards of the stake.

Edited by G. Stanley McAllister and Charlotte Knight, *The Skyline* will do much to unify and activate the M. I. A. program in the New York Stake.

What A Tangled Web

(Concluded from page 16)

scheme lost caste in the community.

The Baptist Tabernacle organization, prior to this incident, was a power to be reckoned with in temporal as well as in spiritual affairs. Eminent pastors, pulpit orators of national fame considered it an honor to receive a call to this church.

State officials and ambitious politicians of ripening greatness sought its approval and basked in the favor of that powerful institution.

But the pride and the prestige of former days are sleeping; the glory has faded and gone. Many of the influential members of the congregation have withdrawn their membership. Its influence in civic affairs has waned to a shadow and vanished. The fruits of deception are bitter.

Genealogy

(Concluded from page 45)

hundreds of pedigrees printed in the books of the library which show the ancestry of Latter-day Saints who are not sufficiently interested to go to the library and copy the names.

Why don't they visit our local library? Why don't they write letters? Why don't they write in a book the genealogical information they have in their own memory?

We do not pretend to know the answer to these questions.

If you are one who believes in salvation for the dead, in temple work, and genealogical research and if you are doing nothing about it, can you tell why?

Can you make an excuse for your failure to search for your ancestor's records which will at once be satisfactory to those dead ancestors and to the Lord of the living and the dead? If you can't, it's our guess, you'd better get busy. (From the *Logan Herald Journal*.)

MRS. MEANS HONORED

By Mrs. Robert B. Porter

MRS. ALAN H. MEANS of Salt Lake City was made national president of the Girl Scout organization at the Dallas, Texas, convention on October 24, 1941. Not only must one have real executive ability but a genuine interest in girls to fill this responsible position successfully.

Mrs. Means was born in Chicago, graduated from Smith College, and did social service work in one of Chicago's large industrial centers. She has lived in Mexico, Central America, South America, Alaska, Canada, and Newfoundland.

Twelve years ago she began her work in Girl Scouting, when the Salt Lake organization asked her to lead a troop at the Madison School. Two years with the girls at the Madison school were followed by several years at the Wasatch School and at the First Presbyterian Church.

Always an outdoor person, camping interested her. The troop planned hikes and overnight camps. Beginning as a camp counselor at Camp Pinar in Big Cottonwood Canyon, she next became head of all the Girl Scout camping in this area, which comprises Utah, Nevada, Wyoming, Idaho, and Montana. Again that trait of thoroughness crops up. In one summer she drove six thousand miles, visiting and certifying camps in this region. Accidents have been almost non-existent in these camps because of the emphasis on minimum standards by Mrs. Means and the members of the regional camp committee. She was made a member of the Salt Lake City Girl Scout council in 1934 and of the regional committee in 1936. Two years later she represented this region on the national board, and in 1939 she was made second vice-president of Girl Scouts, Inc.

The two-year plan of work under Mrs. Means' direction will stress community service, suggesting specifically how Girl Scouts may aid national defense by campaigning against waste of materials; against disloyalty to the home, school community, and nation.

At a dinner given in her honor after her return from Dallas, Mrs. Means said, "I think the greatest part Girl Scouts can play in defense is to apply the principles of self-reliance, self-discipline, and self-confidence learned in Scouting, and use the practical skills that Scouting teaches them."

An editorial in the *Salt Lake Tribune* comments on Mrs. Means' recent election at Dallas, Texas:

In that notable assemblage were Scout leaders whose whole lives had been given to the activities of Scouting for attainment of high ideals and worthy objectives to which the popular and progressive institution is dedicated. It was an eloquent tribute to the prominence and personality of this Salt Lake lady that she was selected by and from among seven hundred ninety-seven delegates representing more than six hundred thousand members located in all the United States of America.

CONVALESCENT RETROSPECT

By Dr. George L. Zundel
State College, Pennsylvania

A RECENT sickness, lasting more than nine months, has caused the writer to think more closely upon the Mormon doctrine of health.

Last February, 1941, when I entered the Centre County Hospital at Bellefonte, Pennsylvania, I was fortunate to be under one of the best surgeons in the East. He is not a reformer, but a real scientist, and human in every respect. For a long time he was a heavy smoker but has now entirely given up this habit. He also advises all his patients to quit smoking and requires it of most of his surgery patients.

The first time that the doctor examined me, he commented on my steady, firm heart beat. After being told of my health habits, he willingly said that such a life produced a condition favorable for my chances of recovery.

However, for six long weeks I did not show any signs of recovery. Another surgeon was called for consultation. As soon as my system could be built up by vitamin feeding and blood transfusions, it was decided to operate. When the time came, I accepted it calmly as another experience to be observed for whatever might come of it. (I have been trained for the past third of a century to look at all things in a purely scientific aspect.)

Following the operation, I was afterwards told, two weeks passed with no signs of improvement. A second operation was planned.

Of course all my friends remembered me in their prayers. I was also prayed for in three temples, and by the Council of the Twelve and the First Presidency, and the local elders.

At this point I surprised the doctors, nurses, and everybody in the hospital by making a sudden spurt toward recovery. My system was able to withstand the terrible siege and begin the long, slow process of recovery—reward for the non-use of alcoholic drinks, tobacco, coffee, coca-cola, etc., which abstinence tends to build a strong system capable of taking heavy punishment. This fact was freely admitted by doctors and nurses.

Mormonism is to me a mode of life. It is so comprehensive that it can help its adherents in any phase of life, spiritual, temporal, financial, physical or social. The last hundred years or more have demonstrated very clearly that the mode of life that one must live to be a good Mormon results in the ideal society that the nations of the world have been searching for. In fact, the present war is simply a conflict between nations whose ways of life differ. The greatest benefit will come to mankind only when the Mormon life is accepted and put into practice.

ON A STATE FAIR

(From the East Central States Mission)

(Elder Kent Werner describes the feeling that prompted him, his companion, Elder Evan C. Bair, and two lady missionaries, Sisters Alta Gardner and Mary Astle, to have an exhibit at the Tennessee State Fair, recently held in Nashville.)

THE desired impression we wished to make on the people was the connection between the Book of Mormon and the Bible. We also sought to bring forth some of the works and achievements of the Church.

Across the front of the booth, in the form of a large scroll, so as to cover the front, there was brought forth the passage from Ezekiel 37:16:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his chameions:

Thus the people who came in contact with the booth were greeted.

Forming a unit in the corner was a display symbolizing the unity of the two books. Two images carved from heavy cardboard stood facing each other. One was an Indian and the

other a Hebrew, each with a hand extended toward the other, holding a scroll. The figures were about thirty-three inches in height and down between them on a slanting shelf were displayed copies of the Book of Mormon and Bible chained together with a gold chain. A light behind and below this display lighted the scene. Along the top of the rear wall was a large plaque with the inscription "The Glory of God is Intelligence" lighted up by a fluorescent light directly beneath it.

Throughout the course of the week, we showed films of King of Kings, In the Tops of the Mountains; played recordings of the tabernacle choir and organ, the King of Kings, the Mormons Lead the Way, and the series of The Fulness of Times. We also had a registry, in which those interested could sign their names and addresses.

The questions people asked, the endless interest they seemed to have in learning more of the gospel, and above all that immeasurably wonderful attribute of an open mind and open heart, were inspiring to us. The theme, *The Glory of God is Intelligence*, seemed to stamp its impression on the people the minute they saw our large plaque in the rear of the booth.

FORT ORD DEDICATION

(Concluded from page 24)

Let me go back to the months of June, July, and August. In these three months 2,987 religious services were held at this post. The attendance at these services totalled some sixty thousand. To you soldiers these figures may not hold too much meaning, but to us chaplains, and to your mothers and fathers at home who may be wondering what is happening to their boys, these figures prove very enlightening. Bear in mind that these services were held not in a comfortable chapel, but in athletic recreational halls with no organ, and no assisting beauty of structure, and therefore, minus the comfort and conveniences that are afforded here. As I stand before you today I am sure that your parents can be proud of your adherence to their teachings and your interest in furthering the

work of the Lord here in this army camp.

"Now, in addition to a twenty-two thousand dollar chapel and a fifteen hundred dollar organ, we have more to offer. Priesthood will take its place in the line of meetings every Monday night. A basketball team is being organized for your recreation, and the Pacific Grove branch president has voiced a sincere desire to have all of you take an active part in their Sunday night meetings. This offers numerous outlets for your various talents. Some of you sing. Others who have filled missions are very capable speakers, and others have talents that if given a chance may prove very, very useful.

As Mormons, I'm sure that all of you will find yourselves closer to those at home if you become active participants in the affairs of your Church out here.

THE CHURCH MOVES ON

(Concluded from page 31)

Elmhurst Ward, Oakland Stake, Glenn E. Smith succeeds Milton P. Ream.
Huntsville Ward, Ogden Stake, Fred A. Berlin succeeds William C. Jensen.

Pocatello Fifth Ward, Pocatello Stake, Jared O. Anderson succeeds James A. Quinn.

Pocatello Second Ward, Pocatello Stake, Clarence Stephenson succeeds Leo H. Edgley.

Hawthorne Branch, Reno Stake, (new branch) George H. Bowler was made presiding elder.

Bennett Ward, Roosevelt Stake, Otis Hornocks succeeds John G. Bolton.

Pinevalley Ward, St. George Stake, William M. Cox succeeds Erastus S. Gardner.

Sigurd Ward, Sevier Stake, Lamar A. Dasturp succeeds R. Harvey Dasturp.

Turnerville Branch, Star Valley Stake,

Clifford R. Turner succeeds John J. Fluckiger.

Provo Third Ward, Utah Stake, Arthur D. Taylor succeeds H. Maurice Harding.

Thirty-third Ward, Bonneville Stake, Sylvester Broadbent succeeds Joseph N. Stohl.

Benson Ward, Cache Stake, Cyril K. Munk succeeds Henry W. Ballard, Jr.

East Midvale Ward, East Jordan Stake, T. Donald Creer succeeds Albert Glover.

Wilshire Ward, Los Angeles Stake, Stanford G. Smith succeeds Henry S. Jackson.

Raymond Ward, Montpelier Stake, Alma L. Eschler succeeds William A. Hart.

Carson City Branch, Reno Stake, Golden R. Tueller succeeds Ray L. Jensen.

Pomerene Ward, Southern Arizona Stake, Earl M. Brown succeeds Ernest K. Hatch.

Cache Ward, Teton Stake, John H. Hansen succeeds John Christofferson.

NICOTINE KNOCKOUT

(Concluded from page 17)

tobacco in measurable quantity. The scorching heat of the smoke itself, reaching one hundred forty degrees as your cigarette burns down toward the end, sears the mucous membrane of nose, throat and lungs, reducing your resistance to colds and other respiratory diseases. "Not a cough in a carload" may be true about cigarettes themselves—the cough is in the smoker's roughened throat and congested chest.

Too many people accept their craving for tobacco as a commonplace social habit. But I maintain that heavy smoking is a *disease symptom*. Whenever I see a chain-smoker in action I know at once that he is plain sick and should submit to a searching medical examination to discover the underlying cause of his smoking. On the physical side, this may range from a thyroid deficiency to a faulty diet or a lack of exercise. Or there may be an emotional factor. My psychiatrist friends tell me that most of their patients are frantic smokers. When their lives get straightened out, the craving for tobacco falls away.

I've always opposed the pernicious, advertising that extolls the "benefits" of tobacco-using. While I was training for my second flight with Jack Dempsey I was offered fifteen thousand dollars to endorse a certain brand of cigarettes. I didn't want to be rude, so, in declining, I merely said I didn't smoke. Next day the advertising man came back with another offer: twelve thousand

dollars if I would let my picture be used with the statement that "Stinkies must be good, because all my friends smoke them." That compelled me to say what I thought—that cigarettes were a foul pestilence, and that advertising which promoted their use was a national menace.

I am here reminded of the Metropolitan Opera tenor whose picture was blazoned on billboards with this joyful declamation—"Gaspies Do Not Hurt My Throat." When asked about it, he laughed and replied: "It is true, Gaspies never hurt my throat—I don't smoke."

Such misleading advertising I cannot rap too hard. It is dangerous, particularly to our thirty-five million young people. To contract the tobacco habit when the growth factors of the body are exerting themselves to their maximum is to handicap oneself physically and mentally for life.

To me the ugliest of advertising is that which features soldiers or sailors smoking cigarettes. As Director of the Navy's Physical Fitness Program, I can bluntly say that few things could be worse for physical fitness than promoting the cigarette habit.

Sentimentalists will object: "Why deprive the boys of the innocent pleasure of tobacco?" My reply is: "Should our citizen army be less rigidly conditioned than a college football team?" And here's a special word to mothers—send your boy in camp athletic equipment in-

stead of cigarettes—a baseball mitt or a set of boxing gloves.

If you think this sounds goody-goody, take a look at my companions in the nonsmoking section. The late Knute Rockne, Notre Dame's wonder coach, said: "Tobacco slows up reflexes, lowers morale; any advertising that says smoking helps an athlete is a falsehood and a fraud." William Muldoon, famous conditioner of men, considered nicotine the greatest harm to health in the modern world. Ty Cobb, the famous Georgia Peach of baseball, says: "Cigarette smoking stupefies the brain, saps vitality, undermines health and weakens moral fiber. No one who hopes to be successful in any line can afford to contract so detrimental a habit." In the face of such testimony I can only ask, with Tolstoi: "Why do men stupefy themselves with tobacco?"

I have never heard a sensible reply. But let me tell you the story of the Bedouin chief who told the young men of his tribe: "There are three good reasons for smoking: First, if you smoke enough tobacco, you smell so strong the dogs will never bite you. Second, if you smoke long enough, you will develop a lung trouble which will make you cough even when you sleep. Robbers hearing you cough will think you are awake and so will not try to steal your belongings. Third, if you smoke as much as you can, you will have many diseases, and will die young."

MELCHIZEDEK PRIESTHOOD

(Concluded from page 42)

- III. Laws and Order Essential in Church Government
 - a. Just and wise earthly laws of benefit to man (49-50)
 - b. Earthly laws not on parallel with law of heaven (50, 55)
 - c. Law of heaven guarantees to obedient eternal blessings (50)
 1. More perfect than laws of men
 2. More binding than man-made laws
 3. Obedience brings eternal life, even an inheritance at God's right hand, secure from all the powers of the wicked one (50)
 - d. Man has departed from the Lord's government (57)
 - e. Order in Church procedure (75)
 1. Ordinations by voice and consent of members

2. Proper recognition of local presiding authority
 - f. No members to receive instruction for those in authority higher than themselves (21)
 - g. Individual may receive visions for his own benefit and instruction
- IV. Progress within the Church
 - a. Members to exercise fervent prayer and faith always (138)
 - b. May then obtain knowledge by the gift of the Holy Ghost
 - c. Ignorance, superstition, and bigotry retards prosperity of Church (138)
 - d. Manifestations of the Spirit given unto every man to profit withal (245)
- V. Church to Prevail against Evil (257-259)
 - a. Prophet preserved from enemies until mission in life accomplished

- b. He firmly established dispensation of fullness of Priesthood
- c. Enemies of the Church will be overcome (259)
 1. Wicked and corrupt men
 2. Angels of devils
 3. All infernal powers of darkness
- d. Kingdom will increase and spread from sea to sea (259)

Discuss:

1. Justify the statement that all offices in the Church are honorable. Are they equally so?
2. Has the Lord ever given instruction to an individual for those in higher authority than he?
3. When and by what means will the Church prevail against evil?
4. Show that the improvement of individual members will bring about the progress of the Church.

JOSEPH SMITH—PROPHET, SEER, AND REVELATOR

(Continued from page 13)

him no influential legislators nor men who were styled the wisest thinkers of the time—elements surrounding these others that would be contributing factors in achieving success.

Joseph Smith, as Josiah Quincy said, was very humble, financially speaking. He was not schooled in the literature of the day. He did not have prominence in the society in which he moved; so it seems to me we may state as fundamental these three facts:

(1) That Joseph Smith was unschooled and unacquainted with men and things. Undoubtedly, he had never heard of Fourier's philosophy, the Owen experiment, or any other scheme, religious or economic, for the betterment of social conditions.

(2) That the original members were practically unknown, they were financially poor and had no political or social standing.

(3) That Joseph Smith did not claim to organize the Church by his own wisdom, but by divine direction in accordance with the order of the Church as recorded in the New Testament.

For over one hundred years, this organization has survived financial panics, social upheavals, and religious turmoil; and today stands as a means of supplying the highest needs of mankind as it conforms to the best concepts of men who understand government and who are seeking social utopias.

WORLD TODAY SEEKING BETTER CONDITIONS

CONSIDERED politically, the world is upset at the present time in its opinion as to the best form of government. We are just witnessing the downfall of monarchies. Rising from these monarchical ruins are coming the dictatorships of the proletariat in Soviet Russia, the fascist regime in Italy with Mussolini as chief dictator, nazism in Germany, and democracies as exemplified chiefly in Great Britain and her dominions, and in the United States.

It is apparent that men are seeking a better form of government than most nations now have. Will they find it in a government by dictatorship or a government by the people or in a combination of the two? Kirkpatrick, in his book on sociology, says: "Efficiency and progress are favored when the government is such that the local com-

munity has a good deal of responsibility for its own affairs and the central government has final authority to legalize those institutions and rules of procedure which have been shown to be permanently useful."

FUNDAMENTAL PHASES OF GOVERNMENT FOUND IN CHURCH

A CAREFUL analysis of the organization of the Church reveals the fact that it imposes all the strength of a strong central government and every virtue and necessary safeguard of a democracy. First, it has the authority of the Priesthood without the vices of priesthood. Every worthy man in the organization is entitled to a place and a voice in the governing quorums. Second, it offers a system of education universal and free in its application; the safety valve, the very heart and strength of a true democracy. Third, it offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and to the millionaire. Fourth, in its ecclesiastical grouping, its efficiency and progress are enhanced because every local group attends to its own affairs and yet each is closely united with the central government so that every mode of procedure proven useful and beneficial to the people may be adopted without delay for the good of the entire group. Truly, from the standpoint of efficiency and progress, the Church of Christ has that form of government for which the nations of today are seeking.

CHURCH PATTERNED AFTER THE TEACHINGS OF CHRIST AS RECORDED IN THE GOSPELS

CHARLES A. ELLWOOD, author of *Man's Social Destiny*, declared that the religions of the future cannot be based upon historical Christianity, but must, in order to avoid misunderstanding, "go back to the teachings of Christ as recorded in the gospel."

Is it not significant that a young man only twenty-four years of age, unlearned in regard to the social systems of his age or of any age in the United States, should have understood, one hundred and ten years ago, what leading thinkers realize today as the great need in religious government and instruction?

"The religion of the future must go back to the teaching of Christ as recorded in the gospel," says the

sociologist of 1930. "The Church of Jesus Christ was organized in accordance with the order of the Church as recorded in the New Testament," said Joseph Smith one hundred and ten years ago. The practical and beneficent workings of this organization prove its divine authenticity. Here I should like to particularize, but time will not permit.

CHURCH FOUNDED UPON REVELATION

THERE are other features associated with the establishing of Christ's Church which I desire to mention. One is the outstandingly distinguishing feature of this Church; viz., divine authority by direct revelation. The appearing of the Father and the Son to Joseph Smith is the foundation of this Church. Therein lies the secret of its strength and vitality. This is true, and I bear witness to it. That one revelation answers all the queries of science regarding God and His divine personality. Don't you see what that means? What God is, is answered. His relation to His children is clear. His interest in humanity through authority delegated to man is apparent. The future of the work is assured. These and other glorious truths are clarified by that glorious First Vision.

MAN'S SOCIAL AND SPIRITUAL NEEDS SUPPLIED

FOLLOWING such a declaration of divine guidance, the world may justifiably expect to find in the organization of the Church superior opportunities to supply the social and spiritual needs of man.

Now you students can prove that such is the case—that fraternity, education, judicial procedure, social and economic advantages are superior to those found in any other organization. We do not say that ourselves. Economists and sociologists so declare; one of whom, Dr. Thomas Nixon Carver, has stood in this school several times giving addresses.

DOCTRINAL INTERPRETATION

JOSEPH SMITH attended Church and heard proclaimed doctrines current at the time. Let us consider his attitude toward some of these.

JOSEPH SMITH—PROPHET, SEER, AND REVELATOR

Had he been desirous of selfishly building up his influence, he would have concurred with the ministers of the day. That would have been the easy and popular thing to do. But what are the facts? One prominent doctrine of that day was predestination. He, Joseph Smith, would read from the Westminster Confession the following:

Election to eternal life is not founded on foresight of faith and obedience, but is a sovereign act of God's mercy whereby according to the counsel of His own will, some men and angels are predestined to everlasting life and others foreordained to everlasting death. These angels and men thus predestined and foreordained are truly and unchangeably destined and the number is so certain and definite, that it cannot be either increased or diminished.

That doctrine was satirized by Robert Burns in these words:

O Thou wha' in heaven doth dwell
Wha' as it pleases best thyself
Sends aye to heaven and ten tae hell
A' for thy glory
An' no' for any guid or ill
They've done afore Thee!

The Prophet decries this predestination theory and says (over one hundred years ago, mind you):

To every man is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination, but one man is *not predestined to do evil* and another *predestined to do good*.

It is interesting to note that seventy years after Joseph Smith made that statement, the Presbyterians in general assembly on May 22, 1902, by a vote of six hundred to two, adopted the unanimous report of a revision committee which had been at work on the subject two years, and this is what they say:

Following this broad statement are two overtures, the first disclaims any doctrine of predestination and asserts clearly that God loves all mankind and does not rejoice in the death of any sinner and that no man is condemned except on the basis of his own sin.

Suppose that seventy years later it had been proved that predestination was right. The world would have declared Joseph Smith a false prophet. Well, now since the wise men have declared in their wisdom that that doctrine is wrong, why will they not give due credit to that young, fearless, inexperienced man

who declared a truth when it was believed untrue.

Henry Van Dyke said in 1902:

The Presbyterian Church today does not believe that some men are created to be saved and others to be damned, and to guard against misapprehension on the subject, I wish to say unmistakably that God has not put any barrier between any human soul's salvation.

Now one more illustration: The old school taught by the churches, which the boy Prophet condemned or with which he could not be affiliated, said regarding little children—"Infants who come into the world are not only destitute of knowledge, righteousness and holiness, but have a natural inclination to evil and only evil." The Prophet Joseph Smith said: "Little children are holy and are sanctified through the atonement of Jesus Christ." In 1902, note the date, in that same assembly to which I have just referred, the creed was revised to read: "all who die in infancy are chosen of God and saved through His Spirit." The Reverend Henry Van Dyke commenting upon that said: "The Presbyterians today believe all who die in infancy are saved by Jesus Christ."

And so students, brethren, and sisters, as we contemplate the environment in which that young boy, in the year 1820, lived; look into his soul yearning for the truth; when we realize his declaration that in answer to his prayer God, the Father, and His Son, Jesus Christ, appeared to him and said that these churches are wrong, they teach for doctrine the commandments of men, we behold a youth who is fearless in accepting and declaring the truth though it brought upon him responsibility and the condemnation of the ministers. He knew persecution, tar and feathers, imprisonment, and death, but the Church founded by the Lord and Savior, Jesus Christ, for whom the Church is named, through the instrumentality of the Prophet Joseph Smith, stands today as a monument to the inspiration of God to that young man.

ETERNAL NATURE OF COVENANTS REVEALED

DIVINE inspiration is manifest not only in the complete organization of the Church and in its effective workings; not only in the harmony of his declaration of authority with the teachings of God in all

ages; not only with the clarity of vision regarding doctrine; but also in his glorious announcement of the eternal nature of covenants and ceremonies and the opportunity of salvation for every human being. The Church is not exclusive but all inclusive to every soul who will accept its principles. The prayer of the selfish—

O God bless me and my wife,
My son John and his wife—
Us four and no more

had no place in the prophet's heart; but rather that all mankind shall be saved by obedience to the laws and ordinances of the gospel. Even they who died without law shall be judged without law. To this end is the ordinance of salvation for the dead revealed.

The eternity of the marriage covenant is a glorious revelation, giving assurance to hearts bound by the golden clasp of love and sealed by authority of the holy Priesthood that their union is eternal.

Other covenants also continue with eternal progress throughout the ages of eternity.

Joseph Smith could not have accomplished all this of his own wisdom, intellect, and influence. He could not have done it.

In conclusion I repeat: other men with noble aspirations, with power and popularity, failed utterly in attempting to establish their ideals. Joseph Smith was favored intellectually by inspiration. Brother Joseph knew he was chosen of Almighty God to establish in this dispensation the Church of Jesus Christ which he, as Paul, declared to be the power of God unto salvation—social salvation, moral salvation, spiritual salvation.

You students, and the tens and hundreds of thousands whom you represent as the youth of Israel, bear the responsibility first of comprehending the significance and magnitude of this, the Lord's work; and, secondly, the responsibility of carrying it to a world now war-torn, but in which there are millions of honest hearts, yearning for better conditions than those under which they live.

If the people of today were to ask, as men did in the Savior's time, "Whence has this man wisdom?" we unhesitatingly declare: "He received it from our high."

(Concluded on page 56)

JOSEPH SMITH—PROPHET, SEER, AND REVELATOR

(Concluded from page 55)

Praise to the man who communed with Jehovah!

Jesus anointed that "Prophet and Seer"—Blessed to open the last dispensation; Kings shall extol him and nations revere.

God bless you that you may feel this deeply in your hearts, that this power will so shape your minds that you will maintain the standards of truth and integrity of the Church, I pray in the name of Jesus Christ. Amen.

(Editor's Note: On the same occasion on which the foregoing statement was delivered on "Joseph Smith—Prophet, Seer, and Revelator," President McKay also formally dedicated the building, and the complete text of his dedicatory prayer follows):

DEDICATORY PRAYER, JOSEPH SMITH BUILDING

By President David O. McKay

(Dedicatory Services held in connection with B. Y. U. Founders' Day Exercises, Thursday, October 16, 1941)

INTRODUCTION

IT is fitting that there should be on this campus an edifice bearing the name of the Prophet Joseph Smith. It will ever connote the greatest event in history, excepting only the birth, life, death, and resurrection of our Lord and Savior Jesus Christ. Without the revelation given to Joseph Smith there would be no Brigham Young University. In all classes here at this school there should be connoted that great truth: that God lives, that Jesus is the Christ, and that Joseph Smith was the divinely inspired prophet of the Lord, chosen to establish Christ's Church on earth in this latter day.

As your representative now and as your voice I will offer the dedicatory prayer, setting this house apart as a place of worship, a temple of learning, and a place of spiritual communion.

DEDICATORY PRAYER

OUR Heavenly and Eternal Father, we, Thy children, with our hearts filled with gratitude, approach Thee in humble prayer and thanksgiving. We are grateful that Thou hast given to the world Thine only begotten Son in the flesh, that whosoever believeth in Him should not perish but have everlasting life.

We are grateful for the gospel of Jesus Christ, the true philosophy of complete living; and, oh, how we yearn that the people of the world would realize this truth and accept it. We are grateful for the appearance of God, the Father, and His Son to the boy Prophet, Joseph Smith, and that through that revelation has come the Church of Jesus Christ again upon the earth.

We are thankful, indeed, for the complete organization of the Church which furnishes such opportunity for service to one another and to the world. We are grateful for the establishment of the Church school system within that organization and that Thou didst inspire Brigham Young

and his successors to carry on the system of education in which faith in Thee would be established, in which desires would be awakened in the hearts of the young to live righteously and therefore to be exemplary to the world.

We are thankful for this institution that stands at the head of this educational system. Oh, God, be with us continually, let Thy spirit be in every room of this institution, and be in the heart of every instructor.

We are grateful for the contributions made by the alumni, contractors, builders, and members of the Church Welfare committee, and others in the erection of this building in which we now assemble. Oh, Father, let Thy spirit purify and sanctify every heart and hallow every part of this edifice.

We invoke Thy blessing upon the president, Franklin S. Harris, upon the members of the faculty, upon the student body, upon the general board of education, upon the commissioner and his associates in the department of education.

And especially do we remember upon this occasion Thy servant, President Heber J. Grant, president of the board, and Thy voice to the Church in this generation. Thou knowest the purity of his soul and the integrity of his heart, and Thou knowest his magnanimity in serving Thy people. Let Thy comforting influence and companionship uphold him and strengthen him now in his physical disability. Bless his counselors and the Council of the Twelve, that they may be united and continue to uphold and sustain him. Remember the First Council of the Seventy, the Presiding Bishopric, and all those who preside in stakes, wards, quorums, and auxiliary organizations, that the spirit and strength of this Church may be felt throughout the world for good and for the salvation of humanity.

This building in which we now meet and now offer this appeal to Thee stands for the complete education of youth—the truest and the best in life. Thou hast said through Thy Prophet, that proper education is necessary to the salvation of the human family, and that whatever principles of intelligence

we obtain in this life will rise with us in the resurrection and that if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. May we realize what obedience to truth means, and thereby follow Thine admonition.

We are grateful on this occasion for the constitution of the United States that guarantees life, liberty, and the pursuit of happiness to every soul. May the principles of personal liberty, freedom of worship, of civic righteousness vouchsafed by the flag, and of which it is emblematic, ever be cherished by those who teach in this Church school.

We invoke Thy divine guidance upon the president of the United States during the present world crisis, upon his cabinet, upon the houses of Congress, and the members of the Supreme Court. Oh, make them statesmen, oh, Lord, equal to the task now assigned to them to lead this nation during this critical period of the world's history. The nation is hovering on the brink of war. According to Thy divine will, Oh, Father, keep us out of war and conflict and guide us so that we may stand for peace in a troubled and war-torn world.

Realizing Thy divine inspiration in this Church, acknowledging Thy providence ever, we now come before Thee and offer this house to Thee. As Thy servant, holding the Holy Priesthood and voicing the sentiments and in accordance with the desires of all present and all whom they represent, I dedicate this, the Joseph Smith Building, the chapel, the recreation hall, cafeteria, dining room, the classrooms, all offices, hallways, and every part pertaining to this edifice, and set it apart as a religious and social center, a place of instruction in the revealed word of God, a place of divine communion. Holy Father, bless and protect every part from foundation to the roof. May this building, and this entire institution survive all social and political upheavals, all financial depressions, all theoretical educational policies and changes, and ever stand as a permanent part of this Church, as a temple of learning of the Church of Jesus Christ of Latter-day Saints. We realize that it can fulfill this great destiny only as it remains true to the revelation that Thou gavest to the boy Prophet, when Thou didst reveal Thyself and Thy beloved Son to him and established Thy Church upon the earth. For the declaration of that truth and the dissemination of all principles associated with this Church, this institution is established.

Father, bless all who come within its walls, and particularly these young people, the future officers, leaders, and guides in Thy Church. Keep them pure. If any have in their hearts the desire to trespass upon the principles of righteousness and integrity or show inclination to turn away from the principles of morality and by so doing lower the standards of righteous living, may they feel conscience-smitten, and realize that they are disloyal to one of the noblest institutions in all the world. Give them strength to walk uprightly before Thee and thus be loyal to their alma mater all through life.

Thus we implore Thy divine guidance, offer to Thee our praise and gratitude, invoke Thy protecting care over this building and the entire university, and offer this dedication in the name of the Lord, Jesus Christ, our Redeemer. Amen.

CONCERNING SUBSCRIPTIONS TO OUR BOYS IN THE ARMY CAMPS

WE have received several letters asking if it would be possible for parents or friends to send the *Era* to our boys in army camps because of the fact that they will more than likely be changing localities from time to time. Of course, it is entirely possible to have the *Era* follow them wherever they go. The Post Office notifies us just as soon as an address is changed, and in the event no change of address is given to the Post Office, then the magazine is returned to us and we contact the ward and stake where the subscription comes from to ascertain the new address. *The 'Era' will follow our boys wherever they go!*

Thanks.

John K. Orton.

STUDENT COOPERATIVES AT THE UNIVERSITY OF IDAHO

(Continued from page 21)

ity house was converted into Idaho's first women's cooperative. Then two more university men's halls joined the cooperative front. In 1935, the university built the Idaho Club, a frame structure costing thirty thousand and housing one hundred eighteen men. That was the first building constructed by any American university especially for cooperative use. The Campus Club, an almost identical building, was constructed by the university in 1938. With its completion the cooperative membership at Idaho amounted to eighteen percent of total university enrollment. Mr. Tanner was the one-man "pressure group" largely responsible for the entire expansion.

IN Washington, D. C., officials of the N. Y. A. were thinking of more than mere size, however, when they described the system as, "undoubtedly the biggest contribution to student aid in the last five years," and "a mark for other schools to shoot at." They considered the organization Mr. Tanner started at Ridenbaugh Hall, and perfected his plan for later cooperatives. This is how a typical cooperative hall operates today:

Cooperative members are chosen from a waiting list in order of application. When a student is accepted, he pays the university twenty-seven dollars in advance for his semester room rent. He then pays twenty dollars at the cooperative. The twenty dollars includes a five dollar room damage deposit, usually returned at the end of the year, the first month's board payment, and all overhead expenses for the month, including a dollar and a half to the university for kitchen and dining hall depreciation.

Having paid the largest single sum of his year's living expenses, the new student moves in to learn more of cooperative living. He finds a well-organized living unit. A proctor and hostess, a young faculty couple whose room rent is paid by the university, live in an apartment in each hall. Their job is to help provide a homelike atmosphere and to maintain discipline. This latter function, however, is performed almost exclusively by the cooperative members themselves.

The new member learns that most tasks are performed by members. The group hires an elderly woman as

cook, paying her about one hundred dollars a month. She lives in a rent-free hall apartment and pays no board costs. A student kitchen and dining hall manager receives about thirty dollars a month to direct kitchen crews. A student assistant proctor is paid about twenty dollars a month to collect board payments and help supervise the hall. A student buyer receives about forty-five dollars a month to buy supplies in mass quantities for several halls. Two students who operate a commissary in each hall get about thirty-five percent of the profit they make from selling confections to members. The rest of the profit is turned over to the group to purchase washing machines, radios, irons, or whatever other equipment members vote to buy.

Savings, effected through quantity purchases, are the foundation of successful cooperation. Mr. Tanner has helped the program succeed by being more business-like than business men who criticize the movement. All bills are paid in advance, and very few members have left financially indebted to the cooperative. Any "margin" funds paid in excess of actual costs are returned to the student at the end of the year. The buyer, assistant proctor, and Mr. Tanner keep careful cost records. The institute director furnishes each group an expense statement at the month's end. Food and salary expenses usually range from forty-one to forty-three cents a day for each member. Payments to the university bring the total costs for board and room to about eighteen dollars a month. Members of Idaho fraternities pay about twice that amount.

Critics who charge that the savings are effected at the expense of the university, of wholesome living standards, or of members' studying time, have not considered the facts. The university today is actually paying for other campus improvements from cooperative earnings. Members decide for themselves what kind of meals they will eat through a menu committee which works with university dietitians. The much publicized "housework" demanded of each member consists of his working about an hour a day during one week in seven. Members are assigned "shifts" by the kitchen manager, then draw lots for individual jobs. Kitchen and dining hall work has become so specialized that a crew

member, for example, can leave a class at noon, eat luncheon, help serve his fellow members, and finish work in time to reach a class at one p. m.

Visitors to the cooperatives are amazed when they compare costs with living standards. Students wash clothing in well-equipped laundry rooms; enjoy games and magazines purchased by the group in comfortable living rooms; and maintain a comprehensive social, recreational, and educational program.

EVEN financial savings would not insure the movement's continued success were it not for a distinct cooperative philosophy which has gradually penetrated throughout the system. Briefly stated, this philosophy is based upon the realization by members that each can accomplish more for himself by helping others than by competing, in the usual "dog-eat-dog" fashion, with others.

Former Governor C. A. Bottolfson recognized some of the results of this development:

"Looking back on my recent visit to the university," he wrote cooperative members, "one of the brightest spots is the memory of the homelike atmosphere, genuine comfort, and fine spirit which I found at your cooperative."

The "spirit" is reflected in other ways. Cooperative leaders may be found in almost every branch of university life. The cooperatives have contributed three consecutive student body presidents and an editor of the student newspaper, *The Idaho Argonaut*. Half the undergraduates chosen one year for Idaho's chapter of Phi Beta Kappa, highest-ranking national scholastic honorary fraternity, were selected from one cooperative. For two consecutive years, the four men's cooperatives won the first four scholarship places among the men's residences.

As the cooperative movement grew, its founder retired more and more into the background. Mr. Tanner wants to see students themselves carry forward the program without his direct control. He keeps the group records, signs checks to employes, helps supervise buying, and contributes suggestions to the student cooperative council elected to supervise activities in all the groups. Officially, that is all he does.

Unofficially, however, he is still
(Concluded on page 58)

STUDENT COOPERATIVES AT THE UNIVERSITY OF IDAHO

(Concluded from page 57)

the guiding influence behind what is probably the most remarkable student cooperative system in America. Kitchen managers go to him for suggestions on operation problems. Scholarship chairmen consult him when the "house average" falls. Proctors and hostesses request his advice on varied problems they meet in their relationships with students. Most important, individual members of the group go to him with personal problems.

To all he gives inspiration and

sound common sense. Probably no other man in the community has won more loyalty from those whom he has helped nor more respect from those whom he has opposed. He has fought to transform a religious ideal into a practical reality. Even those who, for selfish reasons, have opposed the cooperatives, admit that he has succeeded.

"Our people have always believed," he explains, "that religion should be more than a Sunday affair. I did nothing new or outstanding when I helped start the cooperatives. It was part of my Church program.

I think the movement has succeeded partly because we started with a nucleus of Latter-day Saint students who had been trained in cooperation since childhood."

His contributions to Idaho education may be a natural outgrowth of his religious convictions, but students who have benefited from his work will dispute his claim that they are not "outstanding." They have won for him and his Church the respect of hundreds of non-Mormons who judge any creed mainly by the results it achieves in human progress.

THE ANTHON TRANSCRIPT

(Continued from page 15)

the hands of his family. It was there in early 1903 at the time of the preparation of Chapter V in volume 2 of B. H. Roberts' *New Witnesses for God*.¹⁴

In April, 1903, the Whitmer heirs transferred the transcript to the Reorganized Church of Jesus Christ of Latter Day Saints, where it now remains. This is confirmed by a recent letter from President Frederick M. Smith of the Reorganized Church.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

The Auditorium
Independence, Missouri

May 9, 1941

Mr. John A. Widtsoe
47 E. South Temple Street
Salt Lake City, Utah

Dear Sir and Friend:

I have delayed answering your letter of May 1st, in looking up the history of the document referred to by you.

Without reasonable doubt we have the original paper taken by Martin Harris to Professor Anthon. In 1884, a committee of the Reorganized Church had a conference with David Whitmer. From July 8 to August 17 of that year this committee worked with Father Whitmer in comparing published Books of Mormon with the manuscript then in his possession. At this time this paper was with the manuscript, and it was exhibited by him to the committee and he stated it was the original taken to Professor Anthon.

In 1890 a "cut" was made which was published in a book written by William H. Kelley called *Presidency and Priesthood*; and in 1896 it was reproduced in our *Church History*, Vol. 1, p. 22.

When the Book of Mormon manuscript was delivered to my father in April, 1903, this fragment was tied up with it and has remained in our possession.

Our historical department states that "possibly the first published reference to such a document was a letter of Professor

Anthon dated February 17, 1834, published by E. D. Howe in his book that year."

In *Times and Seasons*, Vol. 3, p. 773, appears the statement of Martin Harris doubtless made some time before.

Of course many published accounts are now to be found.

Mr. S. A. Burgess comments: "In addition to the history of the fragment, the word 'characters,' their uneven size and growing smaller with each line, all indicate an unskilled copyist. Also, the paper itself is old, and of the same quality and appearance of the paper of the manuscript and of early revelations, manuscripts undoubtedly made before 1833."

The appearance of the fragment, eight inches by three and one-fourth inches, evidences its antiquity, and since 1924 we have kept it under glass. . . .

With best wishes, I remain,

Yours sincerely,

(s) Frederick M. Smith.

There can be little if any doubt that the transcript possessed by the Reorganized Church is the one used by Martin Harris in his meeting with Professor Anthon. That the Prophet may have made other transcripts goes without saying, but no account of them exists.¹⁵

THE TRANSCRIPT AND ITS REPRODUCTIONS

THE first printed reproduction of a part of the transcript seems to be a black and gold placard, apparently designed for framing, published before 1845. (Fig. 2)¹⁶ The one known copy of the placard is preserved in the L. D. S. Church Historian's Office, Salt Lake City. The placard bears on its back the signature of "Mrs. Hyrum Smith" (who died in 1852) and the recital "1844 placard Stick of Joseph. This was formerly owned by Hyrum Smith. Sent to the Historian's Of-

¹⁴See Cannon, George Q., *Life of Joseph Smith*, 1888, p. 54.

¹⁵Reproduced in Smith, Joseph Fielding, *Essentials in Church History*, 1922, p. 63.

ice, March 22, 1860, by his son, Joseph Fielding Smith." Only three of the seven lines of the transcript are reproduced on the placard, and while these are badly drawn by a copyist satisfied with an approximation, it is clear that they were copied from the Anthon transcript.

A similar copy appears in 1884, in *The Prophet*, a paper published by the Church in New York and edited by Samuel Brannan.¹⁷ This is very plainly copied from the placard of 1844. The divergencies from the original, and the size of the reproduced characters are identical in both reproductions.¹⁸

In 1893, Edward Stevenson, later a member of the First Council of the Seventy, made a much more faithful copy than any previously published. However, by close examination slight variations may be found, such as inevitably occur in the most diligent attempts at accuracy, when the copy is done by hand. Elder Stevenson wrote:

I will vouch for the correctness of the characters, as I have compared them with the original copy, which is still in existence, intact, just as it was when Martin Harris, as a messenger, took it with the translation Joseph Smith had made, to Professor Anthon of New York. The copy here presented was traced from the original copy, and is an exact reproduction of it.¹⁹

In 1903, Elder B. H. Roberts of the First Council of the Seventy in his *New Witnesses for God*²⁰ reproduced both the Brannan and the Stevenson copies, with the comment that "doubtless inaccuracies exist in both of them."

In 1915, R. C. Webb published a

¹⁶No. 31, p. 2, Dec. 21, 1844.

¹⁷The editor of *The Prophet* errs in setting the date of the Anthon visit as 1827 instead of 1828.

¹⁸Reminiscences of Joseph the Prophet, 1893, p. 33.

¹⁹Vol. 2, pp. 71-82.

The Anthon Transcript
very carefully made copy of the transcript.²³

Since 1903, several distorted copies of the transcript have appeared in various works.²⁴

The fact that the characters on the placard of 1844 are unquestionably poorly drawn from the characters of the Anthon transcript is additional evidence of the genuineness of this transcript.

In recent years the transcript has been photographed, so that errors of copying have been eliminated.

IDENTIFICATION OF THE CHARACTERS

THE interest which throughout the years has attached to the Anthon transcript makes it surprising that, with one exception, neither friend nor foe has attempted seriously to identify the characters with known alphabets or writing signs or symbols, and to determine if they were in use 600 B. C.

At least one anti-Mormon writer has even dared to make the unsupported and unscholarly statement that "there is not a letter of Egyptian in the whole."²⁵ Others have come near dismissing the whole subject in a similar manner.

The one exception is R. C. Webb, who wrote:²⁶

Allowing, however, for the evident unskillfulness of the writer as a penman—and this fact might be urged to indicate that he had copied many of the characters poorly and inaccurately, distorting some of them in fact—the entire record closely resembles a manuscript in some ancient form of Egyptian hieratic. (This latter text, in a general sense, held about the same relation to hieroglyphic as handwritten script holds to square printed type; being a "cursive form," in fact, hence diverging from hieroglyphic in very many particulars). Thus it is possible to find several striking resemblances to common hieratic characters in this paper, and close study has revealed several others with the same possible description. One curious fact about this writing is that, although, evidently copied by the penman beginning at the left hand upper corner, as in modern European languages, it seems to represent, or to be intended to represent, a text reading from right to left, as did Egyptian texts of all varieties, as well as the writing of most Semitic languages. This conclusion might be formed by noting the fact that three square figures, closely suggesting stops of some kind, as between sentences or sections, are to be seen in the writing, the third of them being at the extreme left hand end of the seventh, or last line. If a "fake" pure and simple, it is certainly an extremely clever one, somewhat more carefully concocted than one might expect from "so ignorant a man as Joe."

(Concluded on page 60)

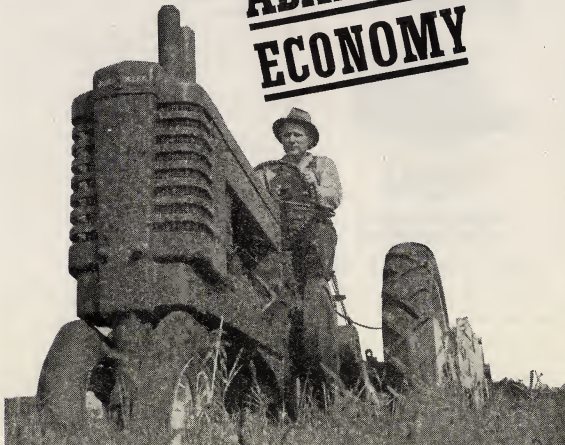
²³Webb, R. C., *The Case Against Mormonism*, 1915, p. 22.

²⁴Riley, *The Founder of Mormonism*, 1902, p. 80; Linn, *The Story of the Mormons*, 1902, p. 40.

²⁵Nutting, John D., *Why I Could Never Be a Mormon*, 1913, pp. 5, 6.

²⁶*The Case Against Mormonism*, 1915, p. 22.

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THE ANTHON TRANSCRIPT

(Concluded from page 59)

CONCLUSION

Many years later, R. C. Webb made a study of Joseph Smith as a translator, and again touched upon the transcript,¹ being unaware, however, that it is the original document which was presented to Professor Anthon.

After reciting the general historical background of the document, and the means by which it had been preserved, Mr. Webb made the following significant statement:

Apart from these considerations, may be mentioned the interesting and curious fact, that the characters or figures composing its six lines constitute a total document which resembles, or suggests, nothing more closely than some form of variant, of Egyptian writing, after the so-called "hieratic" style.

In the nature of his treatise, Mr. Webb made no attempt to compare individual characters, but adopted a striking visual method of demonstration. First he set forth three lines of the characters taken from the Anthon transcript, following them with an Egyptian text written in the hieratic script. Then for conclusive force, he reproduced the last line of the demotic text of the celebrated Rosetta Stone, no less than thirty of the characters of which appear also in the Anthon Transcript.

If allowance is made for the fact that both the hieratic and the demotic system are cursive forms of writing, bearing the same relationship to hieroglyphic drawings as common English handwriting bears to formal print, the number may with reasonable certainty be increased. It should not be forgotten that the Egyptian language has also certain well known gymnastic characteristics, by which letter are sometimes reversed or arbitrarily compounded when convenience requires. Nor should it be forgotten that the demotic writing of 600 B. C. had undergone changes in the centuries which passed before the Rosetta Stone was engraved.

With these considerations in mind, Mr. Webb was forced to the conclusion, most important to the present inquiry,

That both the hieratic and demotic styles of writing, being modifications of the original hieroglyphic picture writing, and evidently preferred to it in the fact that they involved greater facility, and less expenditure of time and effort, could with eminent propriety be described as "reformed," "modified," "remodeled," or "improved" Egyptian writing.

¹ Webb, R. C., *Joseph Smith as a Translator*, 1936, p. 4.

THE Book of Mormon recites in its opening verses that the history contained in its pages is engraved in the language of Lehi, which consists of "the learning of the Jews and the language of the Egyptians" (1 Nephi 1:2). Well along in the work the Egyptian character of the script is noted (Mosiah 1:4) in the exhortation of Benjamin, who reviewed the history of his people and reminded them that Lehi, who left Jerusalem and was responsible for the transportation of his family to the western hemisphere, had carried with him the ancient brazen record of his people, likewise engraved in Egyptian characters. Lehi, he said, "having been taught in the language of the Egyptians, therefore he could read these engravings and teach them to his children." From the changes which crept into the system of writing, the language used in writing the Book of Mormon became in later years known to the Nephite people as "reformed Egyptian" (Mormon 9:32).

Since the time of Joseph Smith, great strides have been made in modern knowledge of the Egyptian language and its forms. At the time of the Prophet only a handful of men in the whole world had any knowledge of the Egyptian language beyond knowledge of its existence and the several forms which it had taken. The riddle of the Rosetta Stone was unsolved, the basis for its ultimate decipherment having been laid in 1822 in the French works of Champollion. From that point, in the language of Sir Frederick Kenyon (*The Bible and Archeology*, New York, 1940), "Like all decipherments of unknown tongues, the working out of details was a long and laborious task, in which many scholars have taken part, and which it would be quite out of place to describe here."

If it can be shown that the characters on the transcript conform to ancient Egyptian characters, another strong evidence for the divine inspiration behind the translation of the Book of Mormon will be added to the many such evidences already existing. This has now been done, as will be shown in another article to appear in a succeeding issue of the *Era*.

Should it be further shown that the characters on the transcript make connected thought, the evidence for Joseph's inspiration will be more completely substantiated.

Evidences and Reconciliations

(Continued from page 33)

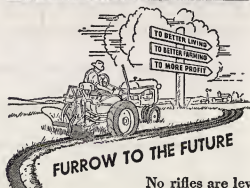
It should always be kept in mind that the realization of the promises made may come in this or the future life. Men have stumbled at times because promised blessings have not occurred in this life. They have failed to remember that, in the gospel, life with all its activities continues forever and that the labors of earth may be continued in heaven. Besides, the Giver of the blessings, the Lord, reserves the right to have them become active in our lives, as suits His divine purpose. We and our blessings are in the hands of the Lord. But, there is the general testimony that when the gospel law has been obeyed, the promised blessings have been realized.

Those who seek patriarchal blessings should ask for them with faith in the reality of the power of the Priesthood. They should seek them with an earnest, prayerful desire to become, through the blessings, more completely happy in their lives, and more perfectly serviceable in the work of the Lord. And they should, of course, be qualified to receive their blessings by conformity in their lives to the requirements of the gospel. The unclean or disobedient person should cleanse himself, and learn obedience before going to the patriarch. Only under such conditions can a person expect to learn of the will of the Lord.

The patriarchal blessing should be read and reread. It should be made useful in life. This should be done with faith in spiritual blessings.

It is a gift of the Lord. The purpose of asking for the blessing must be remembered. It must be read with intelligent consideration of its meaning. Attention should be fixed upon the one great meaning of the blessing rather than upon particular statements. There must be no quibbling about the time or place when the promises should be fulfilled or about the man who gave it. As the blessing was given through the inspiration of the Lord; so its meaning will be made clear by the same power; and its fulfillment will be in His hands. Above all, it must ever be remembered that every blessing is conditioned upon our faithfulness. Let us examine our lives from time to time to learn whether we are so living as to be worthy of the blessings promised. It is certain that our patriarchal blessing, if we give it

(Concluded on page 63)



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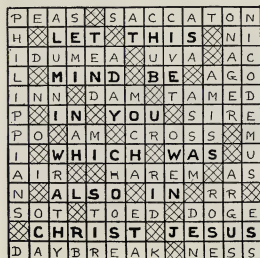
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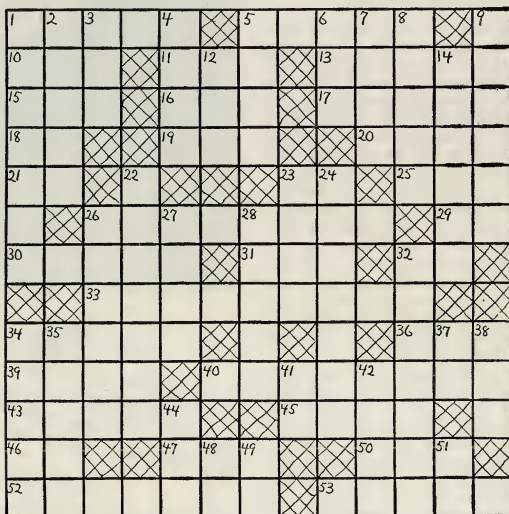
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"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2.



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This ringing call will be the theme of the 21st Annual Leadership Week at Brigham Young University from January 26 to 30, 1942.

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January 5 to March 27

SPRING QUARTER
March 30 to June 9

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ACROSS

- 1 Sour substances
- 5 "our Lord Jesus, that great shepherd of the . . ."
- 10 "Who gave himself . . . us"
- 11 "Unto . . . pure all things are pure"
- 13 "But unto every one of us is given . . ."
- 15 Brother
- 16 Yes
- 17 Dweller in Caucasus
- 18 "zealous . . . good works"
- 19 "as the steward of . . ."
- 20 "They profess . . . they know God"
- 21 Ruthenium
- 23 Mother
- 25 Chemical suffix; sea (anag.)
- 26 "that . . . forth his fruit in his season"
- 29 Son of Judah
- 30 "so that a bow of . . . is broken"
- 31 Animal
- 32 "that he might redeem . . ."
- 33 "the author of eternal . . ."
- 34 Sharpens
- 36 If
- 39 "as he . . . been taught"
- 40 "who . . . in glory"
- 43 Norwegian poet
- 45 Ancestor of Christ; isle (anag.)
- 46 "not given . . . wine"
- 47 "but shewing . . . good fidelity"
- 50 "a lover of good . . ."
- 52 He was with Paul at Ephesus; uses art (anag.)
- 53 Son of Aaron; a band (anag.)

Our Text from Titus is 10, 11, 13, 18, 19, 20, 26, 33, 39, 40, 46, 47, and 50 combined

DOWN

- 1 Furnishes
- 2 Island of Greece
- 3 "And . . . also the Jairite was a chief ruler about David"
- 4 Male deer
- 5 "Now the parable is this: The . . . is the word of God"
- 6 The self
- 7 Formerly
- 8 Turkish title
- 9 "for the . . . killeth, but the spirit giveth life"
- 12 Pertaining to a bone near the tongue
- 14 Ends
- 22 "and . . . upon these slain, that they may live"
- 23 "For the kingdom of God is not . . . and drink"
- 24 "exceeding in dyed . . . upon their heads" (pl.)
- 26 Surrounds
- 27 "Love worketh no . . . to his neighbour" (pl.)
- 28 Clutch
- 32 Not tested
- 34 " . . . already to harvest"
- 35 "in . . . by the river of Gozan"
- 36 2 Kings 18:11
- 37 "which . . . shed on us abundantly through Jesus Christ"
- 38 Song
- 41 Hebrew letter
- 42 Feminine name
- 44 Masculine nickname
- 48 Liberal Unionist
- 49 Left side
- 51 Continent

Evidences and Reconciliations

(Concluded from page 61)

proper respect, may be a source of divine help in life's journey.

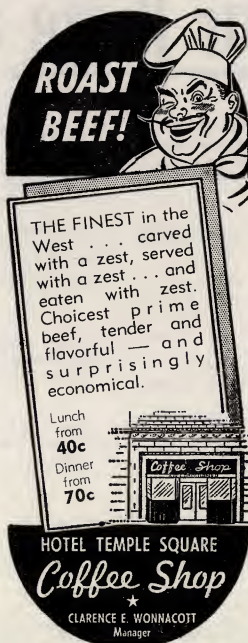
It may be added that the sacred patriarchal blessings are personal in their nature. They should not be talked about or shown about; they should be read frequently and pondered upon for our personal good. It is for that reason that each person receives a copy of his blessing.

Necessarily, since patriarchs are but men, they are subject to human frailties. Their manner of speech and thinking is reflected in their blessings. Different men express the same idea in different words. The Lord does not dictate blessings to them word for word. Likewise, portions of the blessing may be emphasized by the nature or desire of the patriarch. Nevertheless, if the patriarch lives worthily, he is sustained by the power and authority of his calling, and will pronounce blessings intended for us. And we, if we live worthily, will comprehend the blessings and find deep comfort in them.

A patriarchal blessing is also a constant reminder of the patriarchal form of organization and government, emphasizing the importance of the family, which prevailed in the early days of the world. The father, holding the holy Priesthood, was then the legislator, judge, and governor of his family, each father presiding over his own family, and the oldest over the group of families of common descent. Thus, every family as it increased became a tribe, kingdom, or nation, under the presidency of the living father of them all. It is the ideal form of government, wherever the Priesthood prevails and appears to be the form of organization in the world to come.

In summary: a patriarchal blessing (1) is for those who are of the chosen people, the family of obedient children, through whom the Lord is working out His earthly purposes; (2) it promises the members of that family certain blessings which are in store for us, on earth and in heaven, which are sealed upon us on conditions of obedience to the law of the Lord; (3) it confers power upon us, if we will use it, to win the fulfillment of these promises, as we journey through life; and (4) special blessings are made available to us to meet our daily needs.

All Latter-day Saints should seek their blessings under the hands of the patriarch; and should use them in their lives.—J. A. W.



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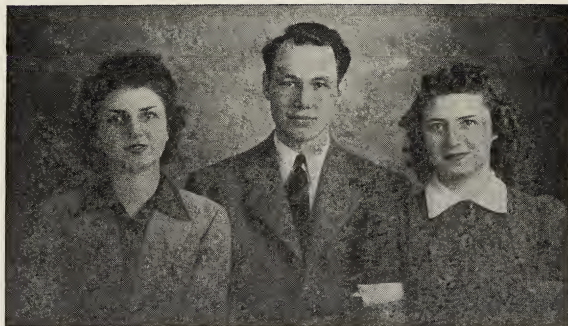
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Your Page and Ours

LET'S SAY IT CORRECTLY

CARELESSLY at times, we don't make a distinction between the parts of speech. *Invite* is a verb; *invitation* is a noun. "He invited me to the dance; I received an invitation to the dance," are correct usages of the words.

CORRECTION IN PRESIDENT GRANT'S DECEMBER ARTICLE

IN the story "Ram in the Thicket," Editor's Page, in the December, 1941, issue of the *Era*, there appeared on page 767 this statement:

"I had earned over 200 percent more than I had previously earned in *any four months*."

This was in error. It should have read as follows:

"I had earned over 200 percent more than I had previously earned in *any four YEARS*."

621 Ogden Avenue
Ogden, Utah
November 19, 1941

Improvement Era
Salt Lake City, Utah

Dear Brother Orton:

THE branch for the deaf in the Ogden Stake has done such a splendid job on the *Era* for several years. I feel it is only fair to them to call this to your attention.

Brother Max W. Woodbury, president of the branch, reported to me on the Wednesday evening before the *Era* week started, that they had twelve subscriptions ready to send in. This is twice their quota and puts the *Era* in every home, but they expect two more subscriptions from individuals who are not living at home.

Whenever you see Brother Woodbury in meeting, he always has an *Era* with him and very often calls the attention of his people to some outstanding article. Most of these people can neither hear nor talk, but they are some of the most faithful members in the Church, and they surely do appreciate the *Era*.

Sincerely yours,

Signed: Melvin L. Swenson,
Stake *Era* Director.

USE FOR TOBACCO

A GREAT man once stated that the only healthful use of tobacco was in the killing of ticks and vermin. Here is another use: Soldiers, when wishing to shirk their duty, sometimes succeeded by bringing on symptoms of serious sickness by placing a piece of tobacco under each arm-pit. The skin absorbed enough of the poison to affect the system.

—Miles N. Johnston, 421 W. Acacia St., Stockton, Calif.

CORRECTION

IN THE Aaronic Priesthood section of the August, 1941, issue of the *Era*, page 493, in the story concerning Bishop Edward Hunter, this sentence appears:

"His counselors were Brigham Young and Heber C. Kimball."

This statement as it stands is misleading, and incorrect in the sense in which some have interpreted it. Brigham Young was then president of the Church and Heber C. Kimball was his first counselor in the First Presidency. Obviously two members of the First Presidency would not serve as counselors in the Presiding Bishopric as ordinarily understood, but since Bishop Hunter had no counselors at that time, President Young and President Kimball did advise with him and counsel him in his capacity as Presiding Bishop.

DISTINGUISHING FEATURES

Teacher: "What is the difference between caution and cowardice?"

Pupil: "Caution is when you're afraid and cowardice is when the other fellow's afraid."

RELATED PROFESSIONS

First Stenographer: "We have an efficiency expert in our office now."

Second Stenographer: "What does he do?"

First Stenographer: "Well, if women did it, men would call it nagging."

YES, OBVIOUSLY

Visitor: "My, what pretty hair you have, Dottie. You get it from your mother, don't you?"

Dottie: "I dess I must a' got it from Daddy; his is all gone."

FOR CONVENIENCE

Junior was having a tough time trying to handle his fried chicken with knife and fork. Finally he picked up a drum stick and asked:

"Daddy, do you mind if I eat my chicken off the cob?"

HE'LL LEARN

Sergeant: "How come you didn't turn out? Didn't you hear the bugler blow reveille?"

Private Rostov: "Honest, Sarge, I'm afraid I'm going to be a flop as a soldier. I don't know one tune from another."

STYMIED

Reporter: "And can you tell me his last words?"

Doctor: "He had no last words—his wife was with him to the end."

DISCRIMINATING JURY

The defendant had pleaded guilty but the jury acquitted him just the same.

"What," roared the judge on hearing the verdict, "after he had confessed?"

"We took that into account," replied the foreman, "but every member of this jury knows what a liar he is."

MUST HAVE HELD THEIR BREATH

Professor: "Oxygen is essential to all animal existence. Life would be impossible without it. Yet, it was discovered only a hundred years ago."

Student: "What did they do before it was discovered?"

CHANGE OF HEART

Wife: "Before we were married you used to send round a dozen roses every week."

Husband: "Roses are easy. This week I'm going to send round two tons of coal and a joint of beef."

DIRE THREAT

"Lady," said Mike, "would you lend me a cake of soap?"

"Do you mean to tell me you want soap?"

"Yes'm. Me partner's got de hiccups an' I want to scare him."

TAKE A LESSON FROM NICK

An old Scottish woman, who had never been known to say an ill word about anybody, was one day taken to task by her husband.

"Janet," he said, impatiently, "I do believe ye'd say a guid word for the devil himself!"

"Ah weel," was the reply, "he may na be sae guid as he might be, but he's a very industrious body."



Voice of the News

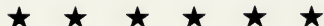


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